The Outlook

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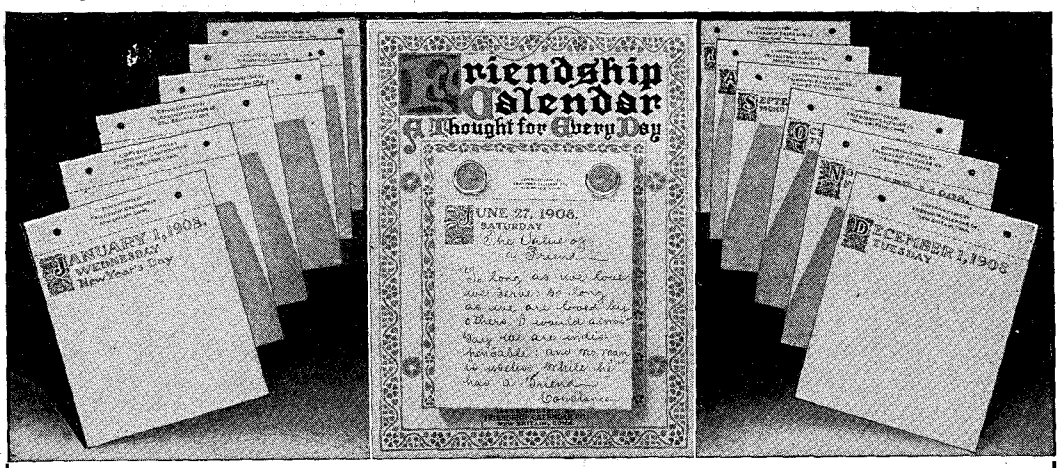

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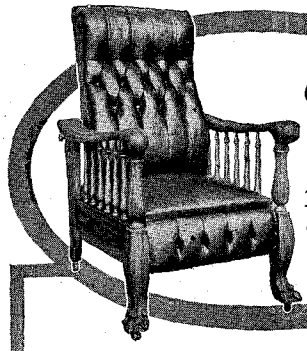

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The Outlook

NEW YORK, DECEMBER 14, 1907

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The Sixtieth Congress

The opinion is generally expressed that there will not be a large amount of finished legislation of importance accomplished by the present session of Congress. This probability is explained by the feeling that in former sessions of Congress preceding a Presidential canvass and election a precedent has been set of timidity or reluctance to pass many important measures at just that juncture in the political world. Nevertheless, it may be noted that the number of bills already introduced is enormous. In the Senate, for instance, last week nearly a thousand bills were introduced and referred to committees in one day. One of the most important measures was a new shipping bill introduced by Senator Gallinger in the Senate and Mr. Humphrey in the House. This does not deal with the subject in an exhaustive way. It merely amends the old law so as to authorize the Postmaster-General to pay four dollars a mile outward to sixteen-knot steamers on routes over four thousand miles long to South America and across the Pacific. This proposed rate is that now paid to twenty-knot American ships in the Atlantic trade, and the belief is that the extension of the four-dollar rate to slower ships will do a great deal to build up the trade with South America. As regards currency legislation, the sentiment seems to be against precipitate action. A few important measures may be here merely mentioned: a long list of tariff reform propositions introduced by the Democratic leader, Mr. John Sharp Williams; Statehood bills for New Mexico and Arizona separately; a bill making dealings in futures illegal; one providing penalties against railways that fail to furnish cars to shippers; one requiring National incorporation of railways; one for the abolition of trusts; one permitting any corporation doing an inter-State business to incorporate nationally if it wishes to; one against stock-watering; one for increase in pay for the army and navy. The formal organization of Congress presented no sensational features; the re-election of Speaker Cannon took place without the slightest opposition, and there is no change in the Democratic leadership. The political complexion of the House is strongly Republican. The actual full Republican majority is fifty-seven out of the membership of three hundred and one, which includes five new members from Oklahoma. Mr. Peter Porter, of New York, who was elected as an Independent Republican with Democratic indorsement over Mr. Wadsworth, prominent as a leading opponent of the Meat Inspection Bill, was refused admission to the Republican caucus. This treatment of Mr. Porter practically means that his constituents are punished by the organization for having presumed to elect an Independent Republican. Of the eighty-nine Senators now entitled to seats (there is one vacancy from Rhode Island), there are sixty Republicans and twenty-nine Democrats, while two more Democrats will be added as soon as the Oklahoma Legislature has ratified the action of the primaries. Of the fourteen new Senators now entitled to seats, seven are Republicans and seven Democrats. It has been decided that the Republican National Convention will be held at Chicago, beginning June 16 next.

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Japan and America

The retiral of the Japanese Ambassador to the United States, the Vicomte Aoki, and the appointment as his successor of Baron Takahira, is neither more nor less significant than any similar change in the diplomatic representation of any foreign country at Washington. Such

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changes are frequent and are made for all kinds of reasons. They do not necessarily, or even usually, indicate friction between the retiring minister or ambassador and the country to which he is accredited, nor need they indicate dissatisfaction with him on the part of his own government. It is, indeed, part of the usual policy of state departments in all nations to make rather frequently changes of this kind, in order that the leading minds in the diplomatic service of the country may be familiar with more than one set of international problems. Not uncommonly, also, it happens that an ambassador or minister retires from his post because he has a genuine personal desire to be relieved from the arduous duty and responsibility. In the present case it is well known that there has not been the slightest cause for disagreement or friction between the Japanese Ambassador and the United States State Department. What Japan's special reason may be for recalling the Vicomte Aoki is purely a domestic governmental affair with which no other nation has any concern or need feel any anxiety—just as strictly a domestic question as, for instance, the disposition of the American naval forces at different portions of its own coast line. Baron Takahira, the new Ambassador to Washington, was formerly Japan's Minister to the United States before that ministry was raised to an embassy, and before that had served as Secretary of the Legation at Washington and Consul-General at New York. He is a man of great ability, and it is believed that his influence will be to make even more friendly than now the diplomatic relations between the two countries. The mutual disposition toward amity between Japan and the United States has been emphasized the past week, first by Secretary Taft's clear, strong, and evidently sincere utterance at St. Petersburg, and, secondly, by an announcement in Tokyo made by Vicomte Hayashi, Minister of Foreign Affairs, to a committee from the immigration agencies, in which the Minister stated that the Japanese Government would limit emigration from Japan to the United States and Canada, and especially the emigration of day-laborers, and would soon announce the details of its plan. We may also point in this connection to the remarks of Professor George Trumbull Ladd, of Yale, who has very close and recent knowledge of Japan. He is quoted as saying in effect that if the party at present in control in Japan should make a treaty with the United States which should formally relegate Japan to any other position than that of a "most favored nation," that party would be driven from power, but that there was little chance of such a treaty being framed—and, we may add, no need of it if the Japanese Government itself controls the undesirable emigration. Professor Ladd added: "The sailing of the American fleet for the Pacific coast is nowhere regarded in Japan as a war measure. The Japanese do not want the Philippines. Japan is burdened with heavy domestic problems at present, and a Philippine question would be undesirable. She is short of men, and could not properly attend to the Philippine question if it were crowded upon her."

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The Post-Office and the Deficit

The Postmaster-General, in his annual report for the last fiscal year, records a deficit for the Department of over six and a half million dollars. This annual excess of expenditures over receipts in the Post-Office Department is often quoted as a practical demonstration of the unsoundness of the principle of Government ownership and operation. But it is worth while noting that this argument against the Government's engaging in business is losing force year by year, Fifty years ago the deficit was forty-three per cent of the receipts of the Department; ten years ago it had dropped to thirteen per cent; in 1906 it was but a little over six per cent; while in the year just passed it was a little over three and one-half per cent. If the progress which has been continued so steadily since 1857 continues, it should be but a very few years before the post-office will show a profit on its yearly business. But, in the opinion of many, there are certain conditions which operate powerfully to produce the deficit, and the correction

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of which would promptly bring about its extinction. It is commonly charged that the Government pays the railways too much for the transportation of the mails—much more, in fact, than the express companies pay for similar service. Such a question can, of course, be determined only by expert investigation; but if the charge is true, it is manifestly unfair to hold the post-office to account for a deficit arising from excessive transportation rates fixed by Congress. Another burden which the post-office bears is the free carrying of the mail matter of the various Government departments. Last year nearly thirty million pounds of matter were delivered to the Washington post-office from the departments. The paying for the carrying of this matter is, of course, merely a matter of bookkeeping. It costs the Government, as a whole, just as much whether the post-office carries it free or each separate department is charged with its share of the cost. But the difference is apparent in the showing made by the different departments. If the post-office were credited with the cost of the transportation of that thirty million pounds, at the printed matter rate (although much of it would be properly chargeable at a higher rate), the deficit of the Department would have been decreased over two and a quarter million dollars. At the same time the total appropriations by Congress for the expenses of the Government would not have been increased one penny.

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Postal Banks and Parcels Posts

Postmaster-General Meyer had already prepared the people, by a series of addresses and interviews, for the two most important recommendations in his report. The Outlook has already reported his suggestions of postal savings banks and a parcels post, but it wants to emphasize, as Mr. Meyer has emphasized in his report and President Roosevelt in his Message, the importance of these two plans. The postal savings bank would encourage economy and thrift, as the savings bank has always done, and would be especially helpful in those parts of the country where regular savings banks are far between. It would also aid in restoring to circulation a great deal of money which has been hoarded, either because of the inconvenience of reaching a bank or because of distrust and ignorance. This last condition is found especially among the newly arrived immigrants, whose trust, however, in the Government is shown by their purchase with their savings of great numbers of postal money-orders, payable to themselves. The postal savings bank would have especial value in a time of financial stringency like that through which we have been passing. The Postmaster-General would have the money taken in by the postal banks redeposited in the National banks in the same parts of the country, thus keeping the money in circulation and aiding in the conduct of business and industry. He would also have the postal bank pay only a lower rate of interest than the ordinary savings bank, thus making it not a rival to the savings bank, but a supplement of it. The institution of the parcels post would be simply an act of justice, for it would render available in this country rates of postage for parcels which now exist between the United States and twenty-four other countries. The rate on parcels would be twelve cents a pound, and the limit of weight eleven pounds, instead of four as at present. A special parcels post system on rural delivery routes is also recommended, by which the rate would be five cents for the first pound and two cents for each additional pound up to eleven. This system would increase the receipts of the rural service without, it is believed, greatly increasing its expense, for the rural carrier must make his round with his horse and cart whether he has one letter to deliver or a dozen ten-pound parcels. The system would also be a great help to the farmer and the country dweller, who could order supplies from town by telephone and post-card and save himself many a trip. And, as Mr. Meyer says, it "will facilitate consumption and thereby increase the business of the country merchant. Increased trade for the country merchant means increased orders for those from whom he purchases his supplies." The

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parcels post plan will, we believe, appeal to the whole country, except perhaps to certain special interests, such as the express companies, and to those who oppose any extension of government activity whatever in business.

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Waterways and Railways

Last week, at the Rivers and Harbors Congress in Washington, a principal speaker was Mr. James J. Hill, the creator of a great railway system in the Northwest. Mr. Hill dealt a blow, we are glad to say, at the alleged jealousy by the railways of the waterways. As he declared, railways have no occasion to fear the competition of water traffic; on the contrary, they would benefit by the development of the trade to which improved waterways would contribute. He called attention to the fact that, while during the last few years railway mileage had increased not quite twenty-three per cent, traffic had increased over one hundred and twenty-six per cent. Hence it is impracticable for railways to keep up with the requirements for transportation, which are continually becoming more insistent in demand. Indeed, as he said, the overtaxed railways must be supplemented by every possible method of water transportation. As a Western man, he favored, first of all, the development of waterways in the Mississippi Valley, declaring that nature had indicated that the commerce of the great Middle West should be carried to a large extent by the Mississippi River, a highway constituting the most natural exit out of our present transportation dilemma. As to the Northwest in particular, the construction of a ship channel between the Lakes and the Gulf would, in Mr. Hill's opinion, do more towards relieving traffic congestion than could any other one thing. Mr. Hill's address was reinforced by the platform of the Association, embodying the sentiment of delegates from thirty-six States, who declared that profitable and successful commerce is absolutely dependent upon economical transportation of commodities, and as our railways are now unable to handle the business offered to them, and as transportation of heavy commodities by water on inland rivers and inland waterways is cheaper than by rail, the time has come when the Federal Government's policy toward waterways should be more liberal than heretofore. That it is to be so would seem to be indicated by President Roosevelt's action in appointing a special Inland Waterways Commission. This the Congress indorsed, but, speaking for itself, urged our National Legislature to authorize an annual expenditure to provide for the execution of a comprehensive plan of waterway improvements, such appropriation to be not less than fifty million dollars. It remains now to be seen what the Inland Waterways Commission itself will report. Not the least of the recommendations of last week's meeting was that the Commission should be made permanent by Congress, and provided with necessary authority for its investigations and recommendations.

❀

A Municipal Constitution

As stated in The Outlook last week, the Commission appointed by the Governor of the State of New York to suggest changes in the Charter of New York City has made a report. Its recommendations may be put into three categories: In the first belong those recommendations which concern the character of the city government; in the second, those which concern the legislative form in which that character should be incorporated; in the third, those which concern the administrative methods in accordance with which the city government may be most efficiently applied. As to the character of the city government there are two questions: What should be the relation between the city and the State? and, What should be the internal arrangement of municipal power—should it be centralized or diffused? The first question the Commission answers by suggesting a larger degree of home rule. For example, the Commission declares that the Legislature of the State should not have the power to make it obligatory upon the city to appropriate money for city purposes specified by the Legislature. "A virile municipality once endowed by a proper measure

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of self-government," says the Commission, "should settle for itself questions which in their relation to the State as a whole are distinctively local." Continued interference by the Legislature is held responsible for instability in municipal government, because it makes impossible any guaranty of a continuous policy. The Commission records the fact that, besides more than three hundred and fifty amendments to the Charter adopted by the Legislature since 1897, there have been since that time "approximately six hundred and fifty separate and special acts" directly affecting the city. The constant appeal to the Legislature the Commission regards as hurtful both to the Legislature by cumbering it with needless work, and to the city by depriving it of its sense of responsibility. The second question the Commission answers by suggesting a greater degree of centralization in city government. Its chief suggestion in this respect The Outlook outlined last week. In brief, it calls for one of two arrangements: Either a small representative Board of Aldermen, twenty-one in number; or the abolition of the Board of Aldermen altogether and the concentration of all legislative powers in a small board of eleven members, a majority of whom would be elected by the city at large, the rest consisting of the five Borough Presidents. In accordance with this same principle, the Commission recommends the reconstruction of the Board of Education, which consists of forty-six members appointed by the Mayor in specified proportion from the various Boroughs. The Commission recommends that the Board of Education be reduced in number to fifteen; that the power of determining school sites now resident in the Board of Aldermen be transferred to the Board of Estimate and Apportionment subject to the recommendation of the Board of Education, and likewise power concerning leases of property for school purposes; and that the local school boards be continued, forty-six in number, each to consist of three men and two women, appointed by their respective Borough Presidents. In order to carry out this recommendation as to the character of the city government both as to home rule and centralization, the Commission makes an important recommendation as to the form of government. This is, in brief, that, in place of the multiplicity of unrelated statutes concerning the city, some of which are collected in the Charter and some scattered outside it, there should be legislation consisting of two definitely distinguished parts: the first part should consist of an organic law, which should be to the city what the Constitution is to the State; the other, an administrative code adopted first by the State Legislature and thereafter subject to change by the legislative branch of the city government. The Commission adds:

> The power to amend this organic law or charter should be made comparatively difficult of exercise, and all amendments should require to a greater degree than at present the approval of the city authorities. In respect of such legislation the Mayor's veto should be identical in scope with that of the Governor. In fact, the charter should, if possible, be inviolate from amendment, alteration or revision, except in the manner prescribed in the instrument itself. A constitutional amendment will be necessary to secure this result.

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Municipal Machinery

As to methods of administration the Commission makes many recommendations. As these concern practical questions, they are based less upon general principles of government than upon experience in dealing with problems encountered in New York City. A few of these recommendations are for the increase of power in certain administrative offices; but by far the larger number of them have to do with regrouping of functions among various departments and bureaus. Some of the most important of these may be stated briefly as follows: Control of the streets, now distributed among the Board of Estimate, the Police Department, the Street-Cleaning Department, the Borough Presidents, and the Department of Water Supply, Gas, and Electricity, and therefore rendered inadequate by conflict of authority or division of responsibility, should be, with two exceptions, concentrated in a single Department of Street Control. The exceptions are regulation of the traffic, which should be left in charge of the police, and the care of the water

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mains laid under the streets. The purchasing of supplies, which is now intrusted to all departments, each buying in accordance with its own needs, should be concentrated in a Department of Supplies. Wastefulness and the obscurity occasioned by the present method would thus be avoided. Power to devise a uniform system of accounting for all the departments should be vested in the Board of Estimate and Apportionment. The statement of the Commission as to the present condition of things regarding the public accounts of the city is astonishing. It can all be summed up in this one sentence of the Commission: "There is at present no way for the people, or even for the government itself, to know what the city gets in return for what it expends." The importance of unifying the accounts of the city cannot be questioned. In place of the Tax Board, which is a relic of the old, outworn bipartisan idea, there should be a single Commissioner presiding over a Department. The Commission suggests that the city should have the option of abandoning the taxation of personal property. In place of the present mode of condemnation proceedings under Commissioners who are usually political appointees, the Charter Commission recommends the establishment, by constitutional amendment, of a Court of Condemnation. The office of Coroner should be abolished, and the function intended to be exercised by that office should be assigned to medical examiners. Since the city now conducts two ferries, the Commission recommends the establishment of a separate Department of Ferries. In connection with this fact it is of great interest to note that the Commission declares in so many words that, "A definite policy of municipal ownership having been adopted for the city by the Legislature, the subject must be further and more thoroughly studied in order to determine whether its application shall be extended to functions other than those to which it now applies, and also in order to determine whether the present control by the municipality over grants which shall eventually become the property of the city is adequate, and such as to secure the rights and benefits to which the public is entitled." Furthermore, in connection with this matter of municipal ownership, it is pertinent to note that the Commission makes a recommendation which is none the less important because it has been iterated and reiterated by others. This is the language of the Commission: "The Constitution of the State should be so amended as to exclude from the computation of the city's debt limit all bonds or evidences of indebtedness issued for purposes which produce revenues in excess of their maintenance charges." The adoption of this recommendation would free the city from the absurd dilemma in which it is at present, of losing credit by virtue of every additional successful business enterprise which it owns. In conclusion, the Commission calls attention to the fact that any system of government finally depends for success "upon the way in which those who live under it perform their civic duties."

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A Questionable Investigation

As a monument to Mayor McClellan's administration of the government of New York City, nothing is likely to compare in magnitude or permanence with the great Catskill Aqueduct. As an engineering feat it surpasses, in the judgment of competent engineers, even the Panama Canal. For two years the work of surveys, plans, and designs has been under way; and this summer the first work of actual construction was begun. Suddenly, this fall, the Board of Water Supply, in charge of the work, was subjected to investigation. What was the reason? It is everywhere admitted that no more efficient body of engineers was ever assembled, that no organization of the sort was ever imbued with a finer *esprit de corps*, and that the men in charge are men not only of ability but also of probity beyond suspicion. The sole ground of the investigation is this: that the Board of Water Supply, exercising the discretion which the law specifically allows it, let the contract for the construction of the great Ashokan Dam in the Catskills to a firm which did not make the lowest bid. The difference between the lowest bid and the next

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higher bid, which was accepted, was about two million dollars. (The two bids were $10,315,350 and $12,669,775 respectively.) The one matter that is called in question is the soundness of judgment of the Water Board in choosing the higher of these two bids. Upon inquiry it appeared that the Board accepted this bid on the advice of its chief engineer and of its three consulting engineers, three of the greatest experts on hydraulic engineering in the country. Not content with this answer, the Commissioner of Accounts, who is conducting the inquiry, brought the engineers as witnesses to the stand to elicit from them reasons for their advice. The two chief reasons were these: first, that the firm making the lower bid did not have sufficient experience in the peculiar kind of work required; second, that their bid was so low that it would be probably a losing job, and therefore subject to great delay. Still not content, the inquisitor desired of these engineers their method of reaching these conclusions. It became thus necessary for the inquisitor, a layman, to call in question the engineering knowledge of engineering experts of the highest standing. Without entering into details, the question resolved itself into this: Is it desirable or even possible to make an analysis (as the layman called it) or a synthesis (as engineers call it) of items of cost on a work which will prove serviceable and valuable as a basis of comparing bids? The consulting engineers answer, No. If there is any issue presented, it is therefore this: That the Board of Water Supply ought not to have acted on the advice of those experts for whose advice it had paid, and that the judgment of a Commissioner of Accounts, confessedly not an expert, is to be weighed against such advice.

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The Dangers of Such an Investigation

In connection with this investigation there are certain facts which seem to us significant. Until now the Board of Water Supply has let only a small portion of the work to be done by contractors. Otherwise it would have had to expend money which would bring no return until the aqueduct is finished, four years from now. Just at the time when it was ready to call for bids on about half of the work, this investigation was begun. These contracts, it is fair to assume, will not be made until the Mayor acts upon the report of his Commissioner of Accounts. Besides the injury caused by delay, there is, in the second place, the peril that the disorganization that would follow a decision adverse to the Board of Water Supply would be taken advantage of by politicians eager to benefit at the city's expense. In the third place, the engineering force cannot be doing their work enthusiastically as long as their positions seem insecure and their achievements in danger of spoliation by self-seekers. In the fourth place, and perhaps this is the most serious of all, the popular feeling of pride in a great civic undertaking may be transformed into a suspicion misdirected against a body of men against whose integrity and ability there is not one stiver of evidence. This danger is increased by the attitude of the public press of the city. With possibly two exceptions, the newspapers have printed but meager accounts of the inquiry; and, with those same exceptions, have selected only those aspects of the testimony that were capable of sensational interpretation. It is right that the expenditure of millions of the city's money should be safeguarded; but that expenditure already has the protection of a Board of Water Supply, chosen upon the advice of civic associations, and the protection of expert engineers. Only the evidence of fraud or gross neglect should be allowed to distract the energies of these public servants from their work. Such evidence has not yet been forthcoming. What most needs to be investigated is the real cause for this investigation.

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No More Blood and Iron

Nearly half a century ago one Otto von Bismarck, Minister of William I., King of Prussia, defied a hostile majority in the Landtag, or Prussian Parliament. He flung a phrase at the members which has ever since been

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a symbol of arrogant Prussian Junkerdom. He told the majority that they could not, after all, have the final decision, since the problems of his age were not to be solved by the speeches and votes of any majority, but "by blood and iron." His words were soon to have a seeming fulfillment in the wars waged in 1864 between Prussia and Denmark, in 1866 between Prussia and Austria, and in 1870 between Prussia, backed by all Germany, and France. During this time Bismarck had risen, step by step, to perhaps the greatest power ever wielded by a Minister of State. Proceeding, as he did, from the principles enunciated in the Landtag, he was not unjustly called the "Iron Chancellor." But a change was imminent. The whole spirit and temper of the German people, including Prussia, had become weaned from the notion of emphasizing any vestige of absolutism as represented by a Chancellor responsible only to the Crown. Long before 1890, when the veteran Bismarck fell because he would not execute the will of a young ruler, any reading of German newspapers would have shown that the people had gone beyond the old political ideals, and that William II. more nearly represented those ideals than did Prince Bismarck. Another revolution has now come. It came last week. It was peaceful—so peaceful, indeed, as to receive inadequate attention in the newspapers. About a year ago the Reichstag, or lower house of the German Imperial Parliament, was dissolved in consequence of the defeat of a Government proposal to increase the army budget. In the ensuing election the Government was supported by a popular majority. Nevertheless, a marked defection occurred last week, when Dr. Paasche, the Reichstag's first Vice-President, openly criticised the Government's financial measures and its system of army control. After an impressive statement from the Ministers involved concerning the Government policy, Chancellor von Bülow intimated that, should the Reichstag uphold Dr. Paasche, two alternatives would remain open—the Chancellor's resignation or the dissolution of the Reichstag by the Emperor. Thus, for the first time in the Empire's history, a Chancellor appealed to the majority in Parliament for support as a condition of his continuance in office. Consequently, Prince von Bülow's action introduced a revolutionary change into German governmental methods. His appeal meant nothing less than the Ministry's responsibility, not to the Crown, but henceforth to the Reichstag. The old days of arrogance are past when a Chancellor proclaimed, "We will hold office so long as it pleases the Kaiser, to whom we are responsible; we are not responsible to the people." Such an epoch-making event as last week's was doubtless not taken without sanction of the Emperor. It is understood that the German ruler was fully aware that this step was coming before he went to England and that he fully indorsed it in the belief that the old system was no longer tenable. It has even been intimated that the Emperor and his Chancellor arranged that the latter should make an opportunity during the absence of William II. to throw himself upon the Reichstag and thus usher in a new system of government, a system which will meet the hearty acclaim of the advocates of direct, democratic, popular government all over the world.

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The Russian Emperor an Autocrat no Longer?

Possibly the past fortnight or so has marked a turning-point in the history of the Russian dynasty. By a vote of over two to one, the Russian Duma or lower house of Parliament rejected the proposition of the Conservatives, as voiced by their leader, Vladimir Purishkevitch, namely, that as all attempts to establish a constitutional régime had failed, and as the Emperor, in reconstituting the Duma, had shown his autocracy, the word "autocrat" should not be stricken from Parliament's address to the throne on its convening. Following the vote there was a dramatic scene. The members of the Extreme Right held a hurried conclave and declared that they could not participate in the act of a body in whose address to the Emperor he was shorn of his rightful preroga-

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tives. Thereupon fifty Conservative Extremists left the Chamber. The result of the vote proves that the two wings of Russian Constitutionalists—the Octobrists and the Constitutional Democrats—can unite. The first party confine their demands to the fulfillment of promises made by the Freedom Manifesto issued by the Emperor in October, 1905; the second insist upon larger liberties, chief among which is the institution of a Ministry, responsible, not to the Crown, but to Parliament. The interesting thing to note is that when the elemental bond of union between these two wings is attacked, either by the reactionaries to their right or by the Extreme Radicals to their left, the result is a uniting of forces to repel the attack. On the following day, in the course of a ministerial declaration, Premier Stolypin declared the Emperor's historic, autocratic power and unfettered will to be the dearest possession of the Russian royal family, and is even reported to have said that solely by this power can Russia be saved in an era of danger! To this Feodor Roditchev, a Radical orator, replied that since the time of the Moscow emperors the autocracy had done nothing to elevate the people's condition, but had, in place of the original Slavic principles of liberty and civic rights, oppressed Russia with a Byzantine despotism, which found its expression in hundreds of drumhead courts martial; he used the expression "the Stolypin necktie" to designate the summary régime justly decreed out of existence by the second Duma last April. The colloquy demonstrates anew the difference in Russia concerning essential principles. The question now arises, Will the millions within the Empire regard as no longer tenable the title of Autocrat which has been borne by their Emperors for centuries? Whether they do or not, it is certainly incompatible with Nicholas II.'s Freedom Manifesto.

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Portugal's Plight

The wave of democracy which has been sweeping through Russia, Persia, and even China, has also touched the tip-end of Europe at Portugal. It is true that Portugal does not need to aspire, as do Russia, Persia, and China, to a constitutional government, since she already has one. For years republican sentiment has been strong in Portugal. King Carlos is a good-natured, well-meaning, fairly intelligent monarch, whose reign of eighteen years has been marked by almost continuous friction between extremist factions. He has apparently been as much beset by Absolutists as by Republicans. It is, however, with the Republican movement that he and we are now concerned. Only a month after he succeeded to the throne, the people of Brazil—once a dependency of Portugal, but for many years an empire—overthrew Dom Pedro, though he was in many respects an admirable ruler. The Brazilians organized a Republic. During the years which have intervened, that Republic has seemingly consolidated itself in every progressive direction, and has gained the increasing respect of the world. It has certainly fostered the republican tendencies of the Portuguese. The present juncture has been caused by accusations of flagrant misgovernment; among which the principal charge seems to be that of the diversion of public funds to private objects. It is even claimed that the army is disaffected towards the Crown. That the Government is compelled to adopt unprecedentedly strenuous measures would seem to be suggested by the issuance of a decree suppressing the press of Lisbon and Oporto and creating a star-chamber process of trial and punishment for all persons accused of conspiracy against the existing order of things, and in any attempts, public or non-public, to provoke risings against the security of the state. The present Prime Minister, Senhor Franco, has now assumed what he calls "an administrative dictatorship." He has cut off parliamentary sinecures, has declined to summon a new Parliament, and thus has aroused the fury of the politicians. He has aroused a graver resentment in, with the King's assent, temporarily suspending constitutional guarantees. On the other hand, he has legalized the King's advances, and increased the salaries of poorly paid government employees and the officers of the army and navy. The

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net result of these changes is a considerable saving to the Treasury. The opportunity is evidently at hand for the inauguration by a bold and determined Premier of a stern policy of even-handed justice.

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Actors Have a Right to a Sunday Rest

The Charter of the city of New York provides that it shall not be lawful to exhibit on Sunday in the city "any interlude, tragedy, comedy, opera, ballet, play, farce, negro minstrelry, negro or other dancing, *or any other entertainment of the stage*." The professional entertainers have held that this last italicized clause is limited by the clauses which precede, and is to be interpreted as equivalent to "any similar entertainment." This construction the police authorities have practically adopted, and have allowed any entertainment to go on provided the performers did not appear in costume and the performance was not divided into acts separated by the raising and lowering of the curtain between them. Under this interpretation all sorts of cheap performances have been permitted under the title of "Sacred Concerts," many of them much worse in taste if not in morals than the legitimate drama. Judge O'Gorman, before whom this clause of the Charter has been brought for judicial interpretation in proceedings to revoke the license of a theater giving such Sunday entertainments, held that the current interpretation of the statute is not tenable. He holds that "other" does not mean "similar," and that the provision prohibits all stage entertainments. The section of the Charter which deals with this question, however, is one of several which it is provided shall remain in force only until the Board of Aldermen shall legislate on the subjects which they cover. It is probable that the Aldermen will now take up the subject of Sunday entertainments and frame an ordinance for their regulation. Until they have done so the result of this decision is that the high-class concerts on Sunday, such as are given at Carnegie Hall, as well as all other stage performances, are to be abandoned. There are only two grounds for the existing and similar Sunday provisions: first, to prevent vicious and degrading performances; second, to secure for the professional entertainers their right to a day of rest. There is probably no profession which is more nervously exhausting than that of the stage, and no class in the community who more need one day of rest. And we are glad to note that this decision appears from the published reports to be welcomed by many of the theatrical managers from the professional entertainers' point of view. Klaw & Erlanger, J. J. Shubert, F. F. Proctor, and B. F. Keith are all reported as expressing themselves in favor of Sunday closing, provided it can be enforced equally on all places of entertainment. "I don't think," Mr. Shubert is reported as saying, "it is a good thing for either the managers or the performers to be obliged to work on Sunday." In our judgment, such a movement should not be regarded as one to be undertaken by the churches against the theaters, but as one to be supported by philanthropists in favor of the professional performers. The real question is not, Is it wrong to go to a theater on Sunday? but, Is it right to provide by law for the Sunday rest of the actors?

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The Swarthmore Bequest

Readers of The Outlook will remember the conditional gift of Miss Jeanes, amounting to between one and three millions of dollars, left to Swarthmore College on condition that "the College should abolish intercollegiate sports and games." The gentlemen charged with the duty of deciding the difficult question of accepting or rejecting the gift have sought advice from the heads of other institutions by submitting a series of questions asking, first, whether the trustees of a college have a right to bind for all time an institution of learning by such a restriction as would be imposed by this letter; whether, if the principle of accepting conditional gifts be approved, the gift should be accepted, in case it amounts to $1,000,000 or more; whether such a gift should be accepted if it amounts to only $500,000. Twenty-five letters were sent to two groups of institutions—endowed universities like

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Harvard, Chicago, Columbia, and State universities like those of California, Michigan, Iowa, and Nebraska. To the first question eleven answers were in the negative, seven in the affirmative, and five noncommittal; two were affirmative as regards legality and negative as regards morality. To the second question thirteen answers were negative, seven affirmative, and four noncommittal; to the third question seventeen were negative, four noncommittal, and four unanswered. President Eliot asked whether, under the statutes of Pennsylvania and the decisions of its courts, the present trustees of Swarthmore have a right to bind the College for all time to come, and declared that he was clear that it would be inexpedient to undertake so to bind the trustees of fifty or a hundred or two hundred years hence. President Schurman, of Cornell University, wrote that, on general principles, he thought that colleges and universities should be centers of unrestricted freedom; that if trustees limited that freedom in one direction, they might justly be expected to limit it altogether; and President Judson, of the University of Chicago, said that it seemed to him that a board of trustees could hardly bind their successors on a matter of this kind; while President Jordan, of Leland Stanford Junior University, wrote: "I do not see how you could properly receive a gift, large or small, with such a condition attached to it." President Swain, of Swarthmore, announced to the Board of Trustees at a meeting last week that he was opposed to the acceptance of the bequest under the conditions imposed. No final action appears to have been taken by the Board, but the drift of opinion seems to be against the acceptance of such a gift under such conditions. The time has come for a thorough and radical dealing with the whole matter of imposing permanent or long-term conditions on gifts. It ought to be impossible for one generation permanently to tie the hands of its successors. No generation can foresee changes of conditions which may defeat the object of a donor, or make his gift serve a purpose antagonistic to the truth he wished to serve.

The Tariff Question

There are many indications that the tariff question is coming to the front. The number satisfied with present conditions decreases; the number desiring some change increases. But the advocates of no change are a solid body; the advocates of some change are not agreed as to the change they want. So as yet the minority rules, because they know what they want and the majority do not know what they want. To help our readers come to some intelligible conclusion we here state the four positions on the tariff question—for all the various positions may be classified in four general categories.

First are the advocates of the present tariff. That is a tariff levied primarily to protect domestic manufactures from foreign competition, and only secondarily to raise a revenue for the Government. That this is the primary object of the present tariff is evident from the fact that in not a few cases it is prohibitory. Its object as well as its effect is to prevent the importation of competing goods into this country. It is evident that a tariff which is levied on goods imported into the country furnishes no revenue to the country from any article if it effectually prevents its importation. The beet-sugar industry has thus far successfully resisted all efforts to reduce the tariff on Philippine sugar. This is not because the beet-sugar manufacturers wish to raise a revenue for the country; it is because they wish to raise a revenue for themselves. Their object is solely to protect their own industry from Philippine competitors.

Second are those who wish to retain the present protective principle unaltered, but wish to correct certain real or supposed inequities in the schedules. They wish to admit Philippine products free as a matter of justice to the Filipinos, whom we are bound to govern in their own interest, not in our interest. They wish to abolish the duty on lumber, because they think it folly to stimulate the destruction of our forests by preventing the lumbermen of Canada from selling us Canadian lumber. They are told that certain articles of American

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manufacture, for example, typewriting machines and steel rails, can be bought for the foreign market more cheaply than for the American market. To protect the American manufacturer at the direct expense of the American consumer appears to them a very one-sided protection. If this is the American system, they think it is time that America changed its system. They wish to abolish or reduce the tariff in all cases in which it is evident that the tariff is the nursing mother of a trust, in which the protected American goods are habitually sold more cheaply abroad than at home, and in which the industry is so carried on as to be more injurious than beneficial to the American people.

Third are those who wish a more radical revision, who, with President McKinley, wish to open foreign markets to American goods, and therefore are willing, to a limited extent, to open the American market to foreign goods. One method of doing this is the negotiation of reciprocity treaties. Thus far special interests have been too strong in the Senate for the success of this method. A treaty requires a two-thirds vote. Another method is the enactment of a maximum and a minimum duty, with liberty to the Executive to give to any country the benefit of our minimum duty on getting from that country a corresponding benefit. Thus, Senator Beveridge advocates the appointment of a non-partisan commission of experts to investigate trade conditions and work out a scientific "trading tariff." He cites Germany as a precedent. He is very sure that Great Britain is about to abandon her free-trade policy and adopt a trading tariff, an assurance which The Outlook does not share. The object of such a tariff reformer may be tersely stated thus: Our tariff in the past has been framed solely to foster manufactures; we now want a tariff which will also foster commerce.

Fourth are those who do not believe in the protective system and wish to substitute for a protective tariff a tariff for revenue only. This view, which has been presented by Mr. Bryan, has the advantage of being easily understood. The protective tariff, as Mr. Bryan understands it, takes money from one man and turns it over to another man for a private purpose. He would abolish this tariff altogether and substitute a tariff levied solely for the purpose of raising revenue.

Thus the tariff question is four questions. They may be stated thus:

Shall we retain our present tariff unaltered? or

Shall we make some alterations in detail, but retain unaltered its fundamental purpose, namely, the promotion of American manufactures? or

Shall we modify our purpose and make a new tariff designed to protect both American manufactures and American commerce? or

Shall we abandon the attempt to promote industry by a tariff system and use the tariff only to raise a revenue for the Government?

The Outlook favors the third course as a policy adapted to present international conditions, but it looks forward with hope to the ultimate establishment of trade between the nations of the earth as free as it now is between the States of this Union, and to a system of direct taxation as the means of raising the revenue necessary for the economical administration of the Government.

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Shall We Increase the Navy?

The most startling recommendation of the President in his Message has received very little attention from the press: his call for four new battle-ships this year. We believe their aggregate cost will be nearly forty million dollars. This is a frankly avowed change of policy. For he has told the country in the past that one new battle-ship a year will suffice to keep the navy up to its present standard, and this is all that is needed; yet now he asks for an addition to its force of three additional battle-ships. The reason he assigns for this change of policy is not of itself adequate: that the Hague Conference has failed to make any provision for a limitation of naval armaments. Americans have no desire to enter into a naval competition with Ger-

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many, England, and France. European countries cannot set the standard for us. And yet these conclusions do not settle the question raised by the President's proposal; they hardly even accurately state it.

In a representative democracy there are certain questions which the people must answer in a general election; there are others which they must leave to be answered for them by their elected representatives. Whether the question belongs in the one category or in the other depends not upon the amount of money involved, but upon the nature of the problem. The people must decide whether they will have any forest reserves. But when they have decided in the affirmative, they must necessarily leave to a small body of experts the selection of the areas. The people of California cannot decide in a general election on the value of the White Mountains, nor the people of New Hampshire on the value of the Yosemite. The people must decide whether they will leave railway rates to be determined by the railway corporations, subject only to an appeal to the courts to correct manifest injustice, or will themselves determine what are just and reasonable rates. But when they have determined to adopt the policy of railway rate regulation, they cannot pass on schedules; they must necessarily leave that to a small body of experts whom they have selected for the purpose.

Analogously, the people must determine upon a general naval policy. Will they dispense with a navy altogether and rely on privateers or made-over merchant vessels in time of war? Or will they have a small navy of stay-at-home vessels to protect their coast from possible foreign invasion? Or will they assume that the United States is a world power and must be equipped with a navy strong enough to represent her in case of need in foreign waters, as did Dewey at Manila and Sampson at Santiago? But when this question is decided, they must necessarily leave to selected experts to determine how large a navy is required to carry out efficiently the policy which they have adopted, as it were, in mass-meeting. Such a question is not one fitted for public discussion and public determination Let an imaginative statement of possibilities serve here to illustrate concretely this principle.

Both the President and the Secretary of War have declared in perfectly explicit terms that there is no danger of war with Japan, that the relations between the two Governments are entirely amicable. Similar statements have been made by Japanese officials. We have no doubt the statements are true. The relations between the two Governments are entirely amicable, and there is every intention to keep them so. But both countries are essentially democratic. Both peoples are nervous, high-spirited, easily aroused to passion. In both countries is a yellow press, quite unscrupulous enough to arouse, if it can, the passions of the populace, either for its own selfish ends or in the mere reckless abuse of its boasted power. There is an issue between these two peoples which deeply concerns them both, and might not impossibly be made to inflame them both with a great excitement. The Japanese are a peculiarly proud people, and resent being treated as an inferior race. It is their ambition to enter the Occidental concert of nations on equal terms. The American people, at least a considerable section of them, are invincibly hostile to any large immigration of Orientals of any description. There is a possible danger that the race feeling in America may manifest itself in such forms as will inflame the pride and passion of the Japanese to an uncontrollable degree. There is a possible danger that the popular passion in either or in both countries might be aroused to such a pitch that no Government could restrain it.

It is believed by many that the Spanish Government would have relinquished its sovereignty over Cuba if it could have done so without peril of a revolution in Spain, and that the McKinley administration would have conceded a nominal sovereignty to Spain in Cuba if it could have done so without peril to its political prestige. Whether these contentions are correct or not, they illustrate the possible peril in a democratic community from a popular feeling for war too strong to be resisted by the wiser counsels of its leaders, however pacific their

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spirit. The question whether present conditions in Japan and in the United States suggest any possible peril of serious complications between the two countries in the next decade is not one to be settled by the people in public discussion. Such public discussion would tend to inflame the prejudices and passions which it is the object of statesmen to allay, nor could it lead to any wise and dispassionate determination. This is one of those questions which must be decided, not by the people in mass-meeting, but for the people by their chosen representatives.

We are far from saying that the country should leave Mr. Roosevelt to determine the question whether there loom in the distance any perils which require a strengthening of our navy. The Outlook has no desire to substitute the decision of a single man for the decision of the American people on such a question. It is not in favor of any form of autocracy. But the President's Message does not express the opinion merely of a single man. It must be assumed to express the judgment of the Cabinet as well as of the President: certainly of the heads of the four departments most immediately concerned—those respectively of the Navy, of the Treasury, of the State, and probably of War. It must be assumed that the addition of four battle-ships this year to our naval force has the indorsement of Mr. Metcalf, Mr. Cortelyou, Mr. Root, and probably of Mr. Taft; though, in his absence from the country, Mr. Taft may not have been consulted. But The Outlook would not leave the final determination of this question to those four eminent counselors, nor will it be left to them. It will of necessity be submitted to the Naval Committee and the Committee on Appropriations both of the House and the Senate. On these Committees both parties are represented. It is to be hoped that in these Committees and in both parties patriotism will be stronger than party spirit. It is not certain that their decision will be wise. But it is certain that the facts can be laid before them more fully than they can be laid before the public, and that their consideration of the problem will be both more calm and more intelligent than a public discussion could be; and it is highly probable that their decision will be wiser than would be the decision of the people acting upon fragmentary, inadequate, and often misleading if not deliberately falsified reports of the facts.

On the question, then, whether we ought to add four battle-ships to our navy this year The Outlook has no opinion to express. But it expresses very positively the conviction, on the one hand, that only the strongest and most convincing reasons would justify such an increase in the navy, and, on the other, that the question whether such reasons exist the American people had better leave to be determined for them by the Administration and the Congress which they have selected for the very purpose of determining such problems as cannot be advantageously determined by the people themselves through a public debate.

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An Advent Thought

With the expectation of the coming of the Christ came also the deepening of the consciousness of sin. The power of growth, the capacity for holiness in men, involved and predicted a clear and definite revelation of the nature of God; for, once started on the journey toward righteousness, nothing could keep the pure and faithful from the vision of perfect rectitude enthroned as supreme in the universe. Not less distinctly did the presence of evil warring with the passion for holiness prophesy the coming of the deliverer. Born without choice, into a world which is a battlefield between good and evil, the human soul could not be left in its terrible struggle without companionship and help. The first sin made the coming of a Saviour inevitable; the sending of a Deliverer was as much the necessity of the divine as it was the need of human nature. Man's necessity was not only God's opportunity, but it was also the compulsion which the peril of the weak always imposes on the strong, the sorrow and suffering and sinfulness of the human always lays on the divine. Before the cry for help gathered volume and rose clear above the turmoil of the

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world, the Christ was on the way to the homes of men; for the love of God is older than the need of man.

In the degree in which men recognized their offenses and realized their imperfections did they cry out for him. Those in whom conscience slept had no sense of unworthiness, no repulsion from the depths of degradation into which they had fallen; they were content to herd with beasts, like the prodigal. But when conscience awoke and the horror of sin laid hold on them, they turned towards the Father's house and longed for the coming of his messenger; for the revelation of holiness and the strong arm of the divine helper in the struggle to win purity in an impure world.

And to this day the Christ has come to those only who hate sin and cry out for him. He comes to every door, but they only open to him who are turning with loathing from all uncleanness and are praying for his help. There is no other preparation for his coming, no other way of opening the door to him. To be indifferent to evil, to live comfortably with it, to treat it as a mere incident in life, to accept it as an inevitable part of life, is to bolt the door in his face. No philosophy can hide the hideousness of sin, however it may confuse and blind its followers; no broad experience and large tolerance can enable the pure in heart to live in comfort with evil; if the palace and the slum stand side by side, sooner or later the palace takes on the nature of the slum.

The world needs a freshened sense of the vileness of evil; a vivid consciousness of the hideousness behind that mask which the newspapers tear off every morning; it needs the stir of a deep loathing of evil, and a burning indignation against it. It is in moments of awakened conscience, of growing repugnance to wrong, of growing unhappiness in its presence and power, that the Christ comes, and turns the blinding light of his purity on the defilements, and holds out his hand to those who are fighting for their souls against the illusions and deceptions of evil. Those who would see the Christ-child in the manger must turn away from all uncleanness; for only the pure in heart can see God.

The Spectator

In his double capacity as visitor and scribbler, the Spectator has felt the effect of a certain modern institution to such an extent that he must at length cry out. It is a very polite institution, nay, more, an exceedingly genial one, masking its cruelty in the guise of a high compliment. So that to escape it without the offense of peculiar ungraciousness is hard.

"Dear Mr. Spectator, before you go—the carriage is just leaving the barn—will you not write in our guest-book? Here it is, you see, and here is a pen. You might sit down at this table. No, not just your name, if you please. I should so like one of your clever, original fancies all for my own self! Oh, something, anything! I shall like it, you need not fear. John! John! You must wait a minute while Mr. Spectator writes in the guest-book. I can't let him go before."

Now, the Spectator appeals to the world, is this not an impossible situation? On the one hand, a pleasant visit just ending, with kindly memories pricking the heart to grateful recognition; on the other hand, horses' feet at the door, a train in the distance, a hostile pen, a sumptuous challenging sheet of paper—"No experiments on me, if you please!"—and that smiling request, "Just one of your fancies, so clever, so unique!" If guest-books were allowed a place in literature, along with almanacs and annuals, the prize might be awarded their writers for supremest skill in composition under difficulties.

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But, tolerant mistress as she is, it is hardly likely that literature will ever extend her realm to include the guest-book. The Spectator always takes loyal care to avoid the perusal of any one of its numbers, especially when he is blithely informed that great men have set their seals on its pages. He owes it to them to pass by, ignoring, the tragic inanities which were wrung from their pens—their hostess's parlor pens—while they protested dumbly. Such a collection of commonplaces, vapid and futile, might make one smile if it did not rather make

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one weep from sheer rage of sympathy. One knows exactly how he felt, Mr. World-Renowned Brilliant Essayist, when he quavered forth in a certain palatial guest-book,

"I thought and thought and thought again,
And then I thought I'd write my name."

He! the transcendent great one!

❀

The Spectator long ago set his mind to the problem of the adroit evasion of this social penalty. He had to. The trouble was clouding his days to such an extent that his first mental question on receiving an invitation was, Do they keep a guest-book? And really one cannot give up his friends for no better reason than this. He first tried the obvious, every-day shifts of procrastination, forgetfulness, intense preoccupation. But rudeness lurked perilously in the shade of these maneuvers, and hostess's eyes looked often vaguely displeased. Moreover, the final result was only the tag-end despatch recorded above, and that was no satisfaction. So one day he took a bolder stand. His eye always locates with fatal precision the presence of the enemy when he enters a new home; the thing assails him from drawing-room table or guest-room desk—"Yes, here I am; did you think to escape me?" But he did not quail on this special occasion which he is about to describe; he held his head high with assurance. Through the week of his visit he calmly ignored the menacing leather covers; then, on the evening before his departure, he hid the volume behind a row of legitimate books!

❀

Such an outcry and desperate hurry as there was next morning!

"Nellie! Katy! What have you done with the guest-book? Oh, you know, that big leather book that always lies right here. Mr. Spectator, I'm just half killed! I wanted you to write in our guest-book, and I can't find it anywhere."

The happy Spectator took his departure from this house in a pleased serenity of mind, and thought he had solved his problem forever. But Fate is a wicked tease sometimes, when she perceives that a man can be vexed by some trifling annoyance. You may fool her once, but not twice. The next time the Spectator tried his dodge of concealing the guest-book he was surprised and—shall he confess?—a little disappointed to hear no comment made. His escape was as sweet as ever, but it lacked the keen edge of triumph. Alas! when he reached home and opened his mail, what was his dismay to perceive a fair blank sheet of paper issuing forth from a flat pasteboard package!

"I said nothing about it at the time"—so ran his recent hostess's note—"but I was sorry not to be able to find our guest-book the morning of your departure. It was unaccountably mislaid. For the convenience of our guests we have, however, had our guest-book made with detachable leaves. So, you see, there is no harm done. Will you—" etc., etc.

❀

For the convenience of their guests! The Spectator laughed in spite of himself, on top of his rising groan. He sat himself down and chewed his pen and gazed out of the window. He got up and strode up and down the room. He kicked the fire to pieces. There was now no excuse of hurry at least; time, all time, was his; "I can wait your convenience," said that sheet of paper, smug and self-confident. "That's what I'm for, your convenience, you know. Pray take your time." It was just three weeks, the compassionate reader may be interested to know, before the Spectator inscribed on that sheet a desperate, drowning sentiment, which he will not reiterate here for any reader in all the world, be he never so pitiful.

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The Spectator concludes that friendship's expression is naught, in the very nature of things, if it be not spontaneous. He thinks that it may be the realization of this abiding truth that lies at the root of his guest-book aversion and makes it so potent a force. An honest aversion, it is then in truth one to be reckoned with honorably. Let the hostess refrain from asking her guest explicitly how good a time he has had, and see if he will not tell her!

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THE REASONABLE BUT UNREASONING ANIMALS

BY JOHN BURROUGHS

THERE is to me a perennial interest in this question of animal instinct *versus* intelligence, and I find a great many persons share my interest. Ever since The Outlook (last June) declared its belief that "animals are capable of reasoning from certain premises, and do possess and express, though in a rudimentary form, many of the moral and intellectual processes and sentiments of man," I have wanted to take another shot at the subject. I do not now recall that any one has before claimed that the lower animals possess many of the moral sentiments of man, though a goodly number of persons seem to have persuaded themselves that animals do reason. Even so competent a naturalist as Mr. Hornaday says that asking if animals reason is to him like asking if fishes swim. But I suspect that Mr. Hornaday is a better naturalist than he is a comparative psychologist, because all the eminent comparative psychologists, so far as I know them, have reached the conclusion that animals do not reason. That eminent German psychologist, Wundt, says that the entire intellectual life of animals can be accounted for on the simple law of association; and Lloyd Morgan, the greatest of living English comparative psychologists, in his discussion of the question, "Do animals reason?" concludes that they do not—they do "not perceive the *why* and think the *therefore*." He urges, very justly, I think, that "in no case is an animal's activity to be interpreted as the outcome of a higher psychic faculty if it can fairly be interpreted as the outcome of faculties which are lower in the psychological scale." That is to say, Why impute reason to an animal if its behavior can be explained on the theory of instinct?

Darwin tried hard to convince himself that animals do at times reason in a rudimentary way; but Darwin was also a much greater naturalist than psychologist. Arguing that man was of animal origin, which is undoubtedly the fact, he felt called upon to show the beginnings of reason in the lower orders from which human reason could have been developed without a break in the evolutionary process. But, it seems to me, we have only to take account of those slow transformations in nature which in the end amount to metamorphosis, to father human reason by animal instinct. The former is latent in the latter as the flower is latent in the root and stalk of the plant. We have only to strike out the element of time to be conscious of these amazing transformations everywhere. On one side of the leaf is the four-footed beast, or, lower still, a creeping beast; and on the other stands man; on the one side blind instinct, on the other keen-eyed reason, all linked together by gradations that extend over incalculable time. Some of our later nature writers seek to cut out instinct entirely, and call it all intelligence. If we cut out instinct, then we have two kinds of intelligence to account for. The young dog that in the house takes a bone and goes through the motions of burying it on the kitchen floor, digging the hole, putting it in, covering it up, and pressing the imaginary soil down with his nose, does not show the same kind of intelligence that even a child of four does when she puts her dolly in its little bed and carefully tucks it up. The one act is rational, the other is irrational; one is the result of observation, the other is inherited memory. One of the writers referred to says we do not need two words—instinct and intelligence, it is all intelligence. And here is his argument:

"Nature is of one piece and consistent throughout. The drop is like the ocean, though it bears no ships on its bosom; the tear on the child's cheek breaks the light into glorious color as does the rain-

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bow on the spray of Niagara; and the law that holds the mountain fast sleeps in the heart of every grain of sand upon the seashore. When we wish to measure the inter-stellar spaces, we seek no new celestial unit, but apply confidently our own yard-stick; and the chemistry that analyzes a baby's food serves equally well for the satellites of Jupiter."

This is finely said, and to many minds it will be convincing. But behold the sophistry of the conclusion! The writer is speaking of physical laws. Of course the laws of matter and force are everywhere the same. From this point of view the universe is a unit. Shall we, therefore, abandon all our distinctions between things—between the ponderable and the imponderable, the organic and the inorganic, the mind and the body, gravitation and chemical affinity, suns and planets, things that creep and things that fly, fire and water, fluid and solid, and, finally, between animal instinct and human reason? That is where this argument leads, if it leads anywhere. We must give up our distinctions and classifications because "Nature is of one piece and consistent throughout." Because the law of the ocean and the law of a tear are one, therefore instinct and reason are one, the vertebrate and the invertebrate are one, vegetable and animal are one, sun and moon are one, hope and fear are one, round and square are one, etc., etc. Could sophistry any further go than that?

There is much in a hasty view of animal life that looks like reason, because instinct is a kind of intelligence and it acts in a reasonable manner. But when we get something like an inside view of the mind of the lower orders, we see how fundamentally it differs from the human. And we get this view of it, not in the ordinary course of the animal's life, because the ordinary course of its life is appointed by its inherited instincts, but under exceptional conditions, when it is up against a new problem. Now, when a reasoning intelligence is confronted by a new problem, it recognizes it as such, and, having a fund of knowledge and experience to draw upon, it proceeds to deal with it accordingly; not so the animal. It does not know the new problem when it sees it, and in its dealings with it acts much like a machine that was made to do something else.

Take the case of a robin or a bluebird fighting day after day its reflected image in a window-pane and never discovering how it is being fooled, or of the birds that Darwin saw in South America drilling through and through an artificial mud wall, mistaking it for the clay bank in which they nested like our kingfisher; or of the beaver that cut down a tree four times because it was held by the branches of other trees at the top and only dropped each time the distance of the piece cut off; or of the cow that out of affection for her calf licked the stuffed skin till it ripped open, and then proceeded calmly to eat the hay with which it was stuffed.

Such instances reveal as by a flash of light the nature of animal mentality—how blindly, how unreasoningly the beasts act. If a person ever behaved in that way, we would say he had lost his mind, reason was dethroned. We would not merely say he was unreasonable, we would say he was insane.

In its ordinary course of life the animal behaves in a reasonable manner, its course of action follows regular lines. Its progenitors have followed the same lines for countless generations; habit has worn a groove. But when a new, unheard-of condition confronts it, then there is no groove and its activity takes these irrational forms. When the phœbe-bird covers her nest in the ledge with moss, she does a reasonable thing; she blends it with the rock in a way that is both good art and good strategy. Now, if this was the result of reason, when she comes to the porch and to newly hewn timbers she would leave the moss off, because here it betrays rather than conceals her nest. But she sticks to her moss wherever she goes.

When our high-hole drums on the metal ventilator or the tin leader upon your house, he has found a new thing, but it suits his purpose to make a noise rather better than the dry stub did. And when he excavates a limb or tree-trunk for his nest, he acts like a reasonable being; but when he drills a hole through the clapboards of an empty building, and,

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not finding that the interior is what he wants, drills again and again, or perforates over and over the covering of an ice-house and lets out the sawdust, as I have often known him to do, what does he act like then? He acts like a lunatic. I am not trying to belittle the wit of the birds or four-footed beasts—it is truly wonderful in its own sphere; but I am trying to show how it fails them when they are confronted by a condition that calls for the exercise of a little original sense. Men do foolish and unreasonable things also, plenty of them, but when they behave like any of the birds above mentioned we are inclined to pack them off to the madhouse.

Or take the case of the migrating lemmings in Norway and Sweden. At times the country gets overstocked with these rodents, when vast numbers of them migrate down from the hills toward the sea, swimming the lakes and rivers in their way. This seems a reasonable course, and is very much what men would do under like circumstances; their instincts accord with reason. But mark what follows: when the lemmings reach the sea, they plunge in and swim till they perish. Having got in motion, they go on, like any other natural force, till they have spent themselves. I do not suppose they mistake the sea for another lake or river such as they have already crossed; I do not suppose any notions or comparisons exist in their minds about it. An impulse to migrate, which is like a decree of nature, has taken possession of them, and they obey it blindly, to their own destruction. These incidents, which recur at intervals, afford another illustration of how radically animal instinct differs from human reason. It is a kind of fate.

When the cowbird lays its eggs in the nest of the yellow warbler, note how the bird gets rid of the intruder—not by throwing it out, which would be the simplest and easiest thing to do, and which it would do were it guided by reason, but by building another nest on top of it—just as you would expect unthinking instinct to do. The cowbird itself shows a better-trained instinct, for I have seen it take an egg from the nest in which it was about to lay its own, and carry it down and lay it carefully upon the ground. You see, all cowbirds lay their eggs in other birds' nests, and have done so for numberless generations, hence the instinct that guides them in this act has become acute and cunning; but it is only occasionally that the warbler is thus imposed upon, hence it deals with the problem awkwardly and laboriously. Other birds that are still more rarely the victim do not deal with it at all, but accept the egg and young as their own.

Such natural history facts as the above, I say, reveal in the animal world an order of mind that differs fundamentally from our own. Unless we are to abandon that comparison and classification which is the basis of all our knowledge, we must call it by another name—we must call it blind instinct. It does not see the why of anything which it does.

My dog and I are boon companions. I can live with him almost as with a brother, and yet I see him across a gulf. I catch a glimpse of that gulf, for example, when I see by his manner that he wants to lie down before the open fire, but, the poker or a stick of wood being in the way, instead of removing or pushing it to one side, as he could so easily do, he sits or half reclines there, and looks helplessly at the obstacle in his way. I get up and remove it and he lies down. The removal of that poker on his part would require a certain detachment and viewing of himself in relation to other things, of which he was not capable; and yet I know, had the obstacle barred the way to the retreat of a mouse or a chipmunk, he would have removed it in a hurry, because the scent of the game would have stimulated his instincts, or set up a reflex action, and put his paws in vigorous motion. He will, in an awkward kind of way, try to remove the burrs and bidens from his coat, and bite at a sliver in his foot—these things irritate him and hence sustain a much closer relation to him than did the poker or the stick of wood; his instinct of self-defense is more or less aroused by them.

One's dog will come to cover when it rains, but can one think of him as put-

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ting on any cover to keep off the rain, or as bringing in his blanket out of the wet, unless especially trained? All such minor human acts are quite beyond the capacity of our wild or domestic animals, requiring as they do a certain self-detachment and viewing of things as they are in their relations.

Touch the spring of an animal's instinct or inherited habit, and it responds; but appeal to its power of independent thought, and it is, for the most part, as helpless as any other machine.

Birds will remove obstacles from their nests, and a sitting hen will steal eggs from a nest within reach of her own. Such behavior shows only how acute and active their instincts are during the crisis of propagation.

The lower animals all seem to be upon the same plane; they are all yet at the breast of nature, as it were, directly and unconsciously dependent upon her, while man has long since been weaned and separated from her. He has moved into another plane of being, still dependent, of course, upon the nature of which he is, in a measure, the maker. He still runs down into the region of reflex action, but he also runs up into the region of choice, and reason, and invention, where the animal does not follow him.

Man is emancipated, the animal is in bondage. And yet man surely came by the way of the lower animals. In these forms he tarried, these are his kith and kin; their marks are still upon him. But how he ever left them so far behind, who can tell? How did he cut loose from them? Why is my dog on one side of the gulf, why am I on the other? Why was he left behind by the impulse that brought me over? Why are we either not all dogs or all men? The wave has traveled, but the water has stayed behind. What started the wave? Where is the source of the force it represents? This man-impulse that has never been stayed, what or who started it? Through good report or evil report has it come, through slime and ooze, and reptile and fish, through monsters and dragons, and cataclysm, and cosmic winters and summers, and has arrived safely at last with man on its crest.

Of course the animals show many human traits; their whole emotional life—and it is doubtful if they have any other—seems to run parallel to our own. They live in feeling, not in thought. Huxley says that this is because they have no language. They have no language because their brains are not developed to the language point. But to have emotions and feelings and associations and repulsions, the sense of direction, the sense of home, the love of offspring, the fear of enemies, etc., we do not need a language, we need only the senses.

The animals show human traits every hour in the day, but my contention is that they do not show anything like human intelligence. The two pairs of orioles I saw one day come in collusion as I was passing along the road behaved, I thought, in a very human way. Each couple had a nest in elm-trees that stood near one another on the roadside, and were, of course, more or less jealous of each other's rights. As I was passing, the two females had come to blows in a clump of willows a few yards away and were having a lively scrap. Instantly the two males appeared, hurrying side by side to the scene of the squabble of their mates. Just what took place on their arrival I could not clearly make out, except that the females separated and the males came to blows. After sparring a moment or two they alighted on the wire fence a few feet apart, where they eyed each other sharply and exchanged some very emphatic words, the purport of which I could only guess. How very human, I thought, that two husbands, in interfering in a quarrel between their wives, should get each other by the ears! But I failed to see any more exercise of reason in the matter than one does on like human occasions.

When Hobhouse, the English psychologist and philosopher, was trying to teach his elephant how to draw a bolt to open a box that contained a sweet morsel, the elephant used to lose its temper at times and bang the box around like a petulant child—a very human proceeding, I thought.

My son had a duck that one fall behaved, as it seemed to me, in quite a human way. He had a wild strain in him, and was brought up near the sea.

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He had lost his mate during the summer, and when fall came I suppose the migrating instinct began to stir in him. He seemed uneasy and would leave the hens and wander off alone, softly calling as he walked. One night in early October he was missing, and we fancied a fox had snapped him up in the twilight. Days passed, till one evening one of the men saw a solitary duck flying past low over the buildings and fruit trees upon the lawn. He said it looked like our lost duck. A few days later the report came from our neighbor of a very tame wild duck upon the river. The duck had come ashore near his house, and he, not having a gun, had tried to capture it by a slip-noose at the end of a pole. But the duck took fright and flew away down the river. A day or two later it appeared again near our neighbor's house, and now, having learned that it was probably our lost duck, our neighbor set out to capture it by the use of corn, and finally succeeded. He then clipped one wing and turned it loose. The drake evidently now felt that his power and independence were gone; disaster made him think of home, and the next day at twilight he turned his steps thitherward. He came slowly laboring up the hill, very silent and humble, and allowed himself to be picked up. It was hardly the return of a prodigal, but it was the coming back of a humbled and disappointed wanderer.

Animal conduct parallels human conduct in many particulars, but to say that it is the result of the same mental processes is, I believe, to make a capital mistake. Why, inorganic nature often seems to copy human methods too, as, for instance, in a natural bridge. Behold on what sound mechanical principles the rude arch or span is built up! Shall we therefore ascribe the faculty of reason to the rocks? Or behold how the mountain walls are buttressed, the overhanging cliff supported—it is all good engineering. In nature such things are the inevitable result of irrefragable mechanical laws; with the lower animals they are the result of instinct; with man they are the result of reason.

I notice that when the phœbe-bird builds her nest on the steep surface of a ledge, she begins like a true mechanic and widens her foundation gradually as she comes upward, till she has a shelf of mud wide enough to stand it on. It is all fit and well considered. We may think that the bird reasoned, and fail to see how inevitable all such things are in organic as well as in inorganic nature. The trees buttress themselves at their base by a circle of high curving roots, and how their branches are braced and reinforced where they leave the trunk!

The beaver building its dam seems like a reasonable being, and L. H. Morgan, who studied this animal in its native haunts in Wisconsin, and wrote the best monograph upon the subject that has ever appeared, thinks that it does reason; but one incident alone which he mentions shows by what unreasoning instinct the animal is guided. He saw where the beavers had built a dam by the trunk of a tree that had fallen across a stream, but instead of placing their sticks and brush against the upper side of the tree, so as to avail themselves of it in resisting the force of the current, they had placed them below it, so that the tree helped them not at all. Poor things! they encountered a new problem. They could build a dam, but they could not take advantage of the aid which the wind had offered them. Probably had they felled the tree themselves, their instinct would not have blundered so in dealing with it.

But instinct suffices for the animals. As they get along very well without hands and tools, so they get along very well without reason. Nature has given them tools in their organization in a sense that she has not given them to man; and in the same way she has given them the quality of reason in their instincts. She has given the beaver knives and chisels in his teeth, she has given the woodpeckers drills in their beaks, she has given the leaf-cutters shears in their mandibles, she has given the bees baskets on their hips, she has given stilts to the waders and bills that are spears, to birds of prey claws that are hooks, and to various creatures weapons of offense and defense that man cannot boast of. Man has no tools or ornamental appendages in his organization, but he has that which can make and use these things—

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arms and hands, and reason to back them up.

I can crack my nut with a stone or hammer, but the squirrel has teeth that help him to the kernel. Each of us is armed as best suits our needs. The mink and the otter can take their fish in the water, but I have to have a net or a hook or a weapon of some kind when I catch fish.

The woodpecker can chisel out a hole in a tree for his nest or his house, with only the weapon nature gave him, but he cannot make a door to it, or patch it if it becomes leaky. The trap-door spider can build a door to her den, because this instinct is one of her special equipments, and is necessary to her well-being. To the woodpecker such a door is not a necessity.

There are but few things we could teach the animals in their own proper sphere. We could give them hints when they are confronted by new problems, as in the case of the beaver above referred to, but these new problems in the ordinary course of nature rarely turn up. We could teach the beaver a little more system in the use of his material, but this would be of little use to him—his dam, made very much as a flood makes a dam of driftwood and mud, answers his purpose. Could we teach the birds where to find a milder clime, or the dog how to find his way home, or the horse how to find water in the desert? or the muskrat or the beaver how to plan and construct houses better suited to their purposes? Could we teach the birds how better to hide their nests? Do the conies amid the rocks, that cure their hay before storing it up for winter use, need to take counsel of us? or the timid hare that sleeps with its eyes open, or the sluggish turtle that covers her eggs in the warm sand? Can we instruct the honey-bee in her own arts, or the ant in hers? The spider does not need to learn of us, nor the leaf-rolling insects to be taught the use of stitches. I do not know that we first learned the art of paper-making from the hornets, but certain it is that they hold the original patent for making paper from wood-pulp; and the little spiders navigated the air before the first balloon was made, and the nautilus spread her sail long before the first seaman spread his, and the ant-lion dug his pit and the carpenter-bee bored his hole long before man had learned these arts. Indeed, many of the arts and crafts of man exist or are foreshadowed in the world of life below him. There is no tool-user among the lower animals that I know of, unless we regard one of the solitary wasps as such when she uses a pebble with which to pack down the earth over her den; but there are many curious devices and makeshifts of one kind and another among both plants and animals for defense, for hiding, for scattering of seeds, for cross-fertilization, etc. There are springs and coils and wings and hooks and barbs among plants, and horns and fiddles and cymbals and combs and brushes and doors among the animals. The wild creatures have all been to school to an old and wise teacher, Dame Nature, who has been keeping school now, as near as we can calculate, for several million years. And she is not an indulgent teacher, though a very patient one. Her rod is tooth and claw and hunger and cold and drought and flood, and her penalties are usually death. Her ways are not all ways of pleasantness, nor are all her paths paths of peace.

When the animals are confronted by conditions made by man, then man could give them valuable hints. We could teach the cliff swallows better than to stick their mud nests on boards that have been planed and painted, because sooner or later they are sure to fall. We could teach the cunning crow not to be afraid of a string stretched across the corn-field, and the wary fox not to be barred from a sitting fowl by a hoop of iron, and we could teach him to elude the hounds by taking to the highway and jumping into the hind end of a passing farm wagon on the way to the mill and curling up among the meal-bags, as Mr. Roberts's fox did. We could instruct the bird with broken legs how to make clay casts for them, and to give the clay a chance to harden, as the woodcock of Dr. Long did. The wild animals do not need our medicine because they are probably never ill, and only upon very rare occasions could our surgery be of

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use to them. The domestic animals sometimes need a midwife, but probably the wild creatures never do. They all learn slowly the things that it is necessary for them to know. In time I have no doubt the migrating birds will learn to avoid the lighthouses along the coast, where so many of them now meet their death.

Animals know what they have to know in order that the species may continue, and they know little else. They do not have to reason because they do not progress as man does. They have only to live and multiply, and for this their instincts suffice them. Neither do they have to have any of our moral sentiments. These would be a hindrance rather than a help, and, so far as I can see, they do not have them.

THE UNITED STATES RURAL MAIL SERVICE OF 1912

BY JAMES L. COWLES

THE Chinese Government having sent over a delegation to this country in the year 1912 to investigate the admirably reconstructed rural mail service of the United States, the following statement was made to the distinguished visitors by the Fourth Assistant Postmaster-General:

"The United States rural mail service now covers all the local traffic within a rural route, and provides for a regular interchange of persons, produce, and ordinary mail matter, morning and afternoon, between the different routes and the outside world. The new service furnishes organized transport facilities for the education of the children and for the occupation and recreation of the whole population outside their homes.

"The National Government guarantees the dweller in the remotest cabin on a rural route that, up to the limits of the general postal service, he shall be on a par as to the cost of the transportation of his supplies and his produce with the biggest corporation in our greatest metropolis; as to his local business, the Government provides him with the best possible machinery for the transport of himself, his family, his supplies, and his produce, to and fro, within the limits of his rural route, at a cost so low as to stimulate him to the uttermost use of his powers. Under this stimulus the special characteristics which differentiate men and places from one another are rapidly discovering themselves, and new industries are in process of creation on our rural routes that promise to be exceedingly profitable to the whole country. Where, under the old conditions, there was hopeless stagnation, there is now joyous, vigorous life. The deficiency in the rural mail revenues—in 1907–8 nearly thirty million dollars—has disappeared. The service pays its way, and at the same time adds hundreds of millions a year to the wealth of the rural public.

"On the average 24-mile route there were originally but 125 families, about 600 persons. The population, however, is rapidly increasing. A post-office, usually located at a station on a railway or trolley line, serves as the central station for several different routes, and connects them with the outside world. At intervals of about six miles, where one or more routes come in contact, there are sub-stations for the shelter of persons, produce, and general mail matter transferred from one route to another. These sub-stations are also telegraph and telephone stations, for the postal service now covers the entire business of transportation and transmission. They also serve as place of deposit and draft for the new system of Postal Savings Banks. There are primary schools at the six and eighteen mile stations and graded schools at the central and twelve mile stations. At the crossroads and at points on the highways nearest the dif-

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ferent homes there are tasteful post-cabins with entrances arranged for the convenient loading and unloading of the postal vehicle. The postmen and the owners of the cabins have duplicate keys. The horn announces the approach of the post-coach, and a rotary signal of different colors attached to each gives notice of a waiting errand or passenger, or of any parcel left along the route.

"Suggestion boxes are provided at the stations and cabins, with invitations to the traveler to suggest in writing any possible improvement in the service that may occur to him, and to sign the same with his name and address. The writer takes the original with him. The carbon copies are gathered at regular intervals and sent to Washington, where they are examined by a corp of experts who are steadily employed in planning the improvement of our postal machinery. If a suggestion is found of value, due payment is made therefor. These suggestion boxes are proving of great advantage to the service.

"On every week-day morning, at an hour early enough to get the children to school and the elders occupied away from home to their work, and again in the afternoon, two auto post wagons, of a capacity of 1,500 or 2,000 pounds, and equipped for the transportation of persons and of merchandise as well as ordinary mail matter, set out in opposite directions from the central station over the same 24-mile course. Owing to the excellent condition of the roads and to the device of attaching shoes to the front wheel of the autos in the snow season, the service, summer and winter, is as regular as that of a railway. The average trip takes about three hours, and costs about $5–$20 for the four-trip daily service. If the entire expense was borne by the resident public, the tax per family would be only 16 cents per day, about $1 per week—less than its old irregular transport service cost in the days when the family postman was obliged to drag his slow way to and from the nearest post-office, carrying the family mail, produce, and supplies on his back or in the family wagon. The service, however, is largely used by outsiders, and the actual cost to the average rural family is, therefore, considerably less than 16 cents per day.

"No trip of a person or a parcel is over twelve miles; the trip of a child to a primary school is not over three miles; to a graded school not over six miles.

"Every family has its telephone, and goods ordered from a city two hundred miles away of an afternoon are delivered the next day, in some cases by the morning delivery. So, too, milk, butter, eggs, chickens, squabs, etc., ordered by a city family or store two hundred miles away from a rural family of a morning, are delivered before noon the next day; for we have a city postal service, the counterpart of the rural service."

"How is your local mail matter classified?" inquired the Chinese official.

"All local mail matter is in one class; and for the convenience of the public as well as of the post-office, boxes of convenient shape and size, corresponding to the dimensions of a quart, peck, half-bushel, etc., are provided by the Government at reasonable rates, as has long been done by the Great Eastern and other English railways in their private parcel post.

"No one ever goes to the post-office in this country nowadays. The traveling post-office comes to every man's door—on the rural routes at least twice a day, in our smaller cities and villages three or four times a day, in our large cities from four to eight times in the residence sections and ten to eleven times in the business districts.

"The rural rates are as follows:

PARCELS

	Weight	Bulk	Rate
Up to.....	1 lb.	or 1 qt.	1c.
Over 1 lb. to.....	11 "	" 1 pk.	5c.
Over 11 lbs. to.....	30 "	" ½ bush.	10c.
Over 30 lbs. to.....	60 "	" 1 "	15c.
Over 60 lbs. to.....	100 "	" ½ bbl.	20c.
Over 100 lbs. to.....	200 "	" 1 "	25c.

PASSENGERS

Adults, 10c. per trip.
Children, 5c. per trip.
Children to and from school, 5c. per round trip.

"As the machinery improves, even these rates may be reduced. The aim of the Government is a system of low, uniform rates, door to door, within the organized transport service, with rates steadily

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diminishing as improvements in the transport machinery lessen the cost of its service.

"The following figures give the estimated daily income of the average rural route for the year 1912:

Parcels—at least 2 per family at 5c.—250×5c	$12 50
School-children—one for each family—125×5c	6 25
Adults—3 round trips per week equals 6 single trips—125×10c	12 50
Outsiders—5 round trips per day—5×20c	1 00
	$32 25

"The probabilities are that the parcels service revenue will be double our estimate, and will of itself pay the cost of the local machinery.

"The revenue is quite sufficient not only for the maintenance and operation of the regular four-trip service, but for the maintenance of a third post-wagon for use in cases where a regular vehicle breaks down, or an additional vehicle is needed on holidays or other extraordinary occasions. It is probable, indeed, that on some of the thickly settled routes additional vehicles will soon be needed for doing the heavy work."

"And how was this accomplished?" inquired the Chinese.

"It came about in this way," replied the postal official:

"In the winter of 1906 the Fifty-ninth Congress appointed a Commission headed by the Chairmen of the Senate Postal Committee and of the Postal Committee of the House of Representatives, to inquire into the relations of the post-office to the public and as to possible improvements in the postal service.

"In January, 1907, this Commission reported that 'upon the postal service more than upon anything else depends the general economic, social, and political development of the country,' and advised the appointment of another Commission to continue their work. The report of this latter Commission to the Sixtieth Congress in the fall of 1907 advised that, under the clause of the Constitution providing for the establishment of post-offices and post-roads, Congress had the right, and that it had now become its duty, to bring the entire business of transportation and communication under the control of the post-office, and to provide for its support by a system of low, uniform tolls, door to door, throughout the entire country, based on the cost of the service rendered. The report of the Postmaster-General of 1907, though somewhat less radical, asked for a largely extended parcels post and for an appropriation of $60,000 for the establishment on ten different routes of experimental service doing the entire transport business within the routes at the rates we have noted. The Sixtieth Congress at its first session acted favorably on these propositions of the Postmaster-General, and at the same time appropriated $50,000,000 for the improvement of the rural post-roads in the different States on condition that an equal amount should be appropriated and expended by the States themselves. The States accepted these conditions, and each succeeding year now sees at least $100,000,000 expended by the General Government and the States on 'good roads.' Each succeeding year has also seen the extension of the experimental rural service of 1907–8, until the last session of Congress extended it over the entire rural service, covering 50,000 routes, and appropriated for its support $300,000,000.

"Huge as this amount appears to be, divided among the 6,000,000 families on the rural routes it is only $50 a year for a regular transport service twice a day, which, if performed by their own teams, irregularly, two or three times a week, would cost them fully $600,000,000. The Congress of 1912 carried into effect the propositions made by the Postal Commission in 1907, and to-day the United States Post-Office controls and manages the entire business of public transportation and transmission within our National territory. It is too soon to measure the benefits that are to follow this great piece of legislation. We have no fear, however, of its results. The Post-Office is at once the guarantee of the unity of the State and of the individuality and prosperity of the citizen."

The Chinamen thanked the General for his interesting account of the recent

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improvements in the United States Post-Office, and said that they were going back to provide for their country a postal service similar to that which they found working such miracles here in the United States.

ON THE TRAINING OF PARENTS

BY ERNEST HAMLIN ABBOTT

SECOND PAPER

THE WILL AND THE WAY

PARENTS regard their children with all sorts of feelings, with love of course, with indulgence, with amusement, and even, so it is said, with self-complacency and admiration; but it sometimes seems as if very few regard them with respect. No one who respects another will lie to him, or visit him with empty threats, or make to him vain promises; yet fathers and mothers in all parts of the country are at this moment lying to their children, threatening them with punishments they do not mean to inflict, and making promises they do not intend to fulfill. The faith of a child ought to be proverbial. It is the only substance of things hoped for which many children ever get. I sometimes wonder if it is really just to lay the Fourth Commandment upon all American children. Somehow, there seems to be something reciprocal implied in it. If that commandment is of universal application, it can be considered so, I imagine, only on the ground that it states a duty owed ultimately not to the parents but to the Almighty. Certainly that parent who does not respect his children has no personal claim upon their honor.

What I mean by respect for a child I can perhaps explain best by an instance. Marshall, aged seven, had yielded to temptation in the form of a preserved pear. Instead of putting the temptation behind him, he had put it within him; and he had been caught. The maternal court decided that a fair equivalent for this pear was a week of desserts. For two days the culprit sat inactive at the close of dinner while his comrades ate with relish their portions of pudding. Then unexpectedly came an invitation to dinner from a friend. On the return homeward an aunt remarked, "I noticed that Marshall ate dessert with the others." "Yes," replied his mother, "I think he must have forgotten. I noticed it too, but I did not speak to him because there was no expectation of this treat when the punishment was determined upon. Besides, I do not think it would have been just to add to his punishment by humiliating him before the others."

In this case respect for the youthful Marshall meant, first, attributing the failure to observe the rule to something besides deliberate intent; second, recognizing that he was to be treated not merely with severity but also with justice; and, third, appreciating the individuality of the child, which included special sensitiveness to the attention and opinion of others. The very fact that Marshall was accustomed to regularity of discipline, to invariableness in punishment, and even to ridicule of vanity or silliness, made it possible for his mother to do something that smacked of irregularity and of variableness, and to save him from unnecessary abasement. Just because she had a rule which she habitually followed she could break it. She could not have broken it if she had not had it. The effectiveness of this act of omission lay in the very fact that it was an exception. It was a case in which fairness to the boy depended upon inconsistency. This only illustrates the truth that in dealing with a child you may violate any principle so long as you keep your respect for the child inviolate. And the secret of respect for a child lies in regarding him as a human being.

The limitation of the devotee of

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"child study," the scientific investigator of "child nature," the observer of "the child mind," is that he cannot regard a child as a human being. In other words, his limitation consists in being too broad. He observes individuals only for the sake of disregarding their individuality. He is busy establishing some general laws of childhood. He must choose to know nothing of children that he may know the Child. As soon as he begins to respect an individual child he becomes personal and biased; and as soon as he becomes personal and biased he ceases to be scientific. A good mother, on the other hand, is good just because of her prejudices. She knows so much about her child that her testimony is scientifically worthless. In everything the child does she sees something he, and not another child, has done before; and she makes her judgments accordingly. And it is just because her observations would be vicious in a table of statistics that they are the best possible basis for conduct. In other words, she is dealing, not with a subject, a cadaver, so to speak, that can be classified, but with a live being that for her purposes belongs in a class by himself. That is what I mean by respecting a child.

It is here that the teacher and the parent are at odds. The teacher is dealing with childhood, the parent is dealing with Dick-hood or Mary-hood. The teacher is engaged chiefly in providing each child with the equipment that belongs by right to all civilized children; the parent, on the other hand, is bound to bring each child to his, and not another's, highest development. The teacher is responsible for the school or the class; the parent, for the boy or girl. The difference in point of view makes the difference in duty. It was from the parental point of view that the ancient sage wrote his proverb—"Train up a child in the way he should go." He was not thinking of the way of universal obligation, for what he really said was, "Train up a child in the way he [that particular individual] is to go;" in other words, prepare him for the kind of life for which he is fitted. In order to do this one must have regard for that child's temperament, his distinctive traits.

The severest test of our respect for a child comes when we find his will conflicting with ours. It is easy enough to overbear a child's will; it is difficult to educate it. The hardest task of a parent is to retain a respect for a child while administering a spanking. It is easy to roll out the cant saying, "I spank you because I love you," but it is very difficult to bring one's self into that frame of mind in which it would be the mere truth to say, "I spank you because I respect you." Anybody, by simply being persistent, can thwart a child; and any one with the ordinary strength of an adult can beat him; but no one who is unwilling to do him the courtesy of regarding him as an individual can master and direct a child, or really punish him.

Not long ago I was traveling in a day coach. In front of me were a man, a woman, and a small boy of about five years. The woman was the dominant member of the group. Her face, with its thin, compressed lips and its hard gray eyes, had a look of indolent selfishness with a suggestion of latent high temper. The man seemed rather dull, weak, and unhappy. The boy had the rotund, insensitive countenance of his father; but he had not yet lost interest in life. He was no more restless than a boy of his age ought to be. When his mother found his movements disturbing, she darted a rebuke at him. For the moment he sat still or moved out of the way. Finally he edged out into the aisle. The woman made a pretense of ordering him back into the seat. The boy, evidently realizing that his mother, since she was now put to no inconvenience by him, had no intention of enforcing her command, remained passively where he was. When his mother's attention was distracted, he made use of his freedom to get a little mild gymnastic exercise. The train as it drew up to a station jerkily stopped. The lurch of the car threw the boy backward on the floor. Stunned for but an instant, the little lad sent forth a wail. Some of the passengers turned around; others started forward to the child. The woman was obviously annoyed by the disturbance. Before the father had fairly picked him

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up she seized the child, roughly brushed off his clothes, and set him violently down on the seat. "You're a bad boy." She spat the words out at him and shook him. She turned to her husband: "I told him not to stand there." The man was silenced before his dull wits allowed him the chance to speak. "Now," to the boy, "stop your crying." The youngster could not repress his sobs; he was still somewhat dazed. The man gently rubbed the back of the lad's head. The woman glanced at the spectators. She must have noticed that her method of avoiding a scene was not altogether successful. She leaned toward the boy. "Did you hurt yourself?" she asked, and took him into her lap. He let his head fall indifferently on the woman's shoulder. Her tardy and rather formal caresses aroused no response. She put him back on the seat, less ungently than before. "Now will you be good?"

If any but the fool is ever tempted to doubt the existence of God, it is when he reflects that children are intrusted to the mercy of such women as this. None of us is of her breed. We do not like her coarseness. We should never allow ourselves to make the mistake she made—of being found out. She was too frank with her emotions. She had not the skill to conceal the springs of her conduct. What difference, at bottom, however, is there between her and us when we are governed, in disciplining a child, by the degree of our own displeasure? Every one of us has been, on occasions, at heart as incompetent as this vulgar female. We have all of us judged children, at one time and another, by their conformity to our will. A very good woman it was, of the straitest New England doctrines, who sent a boy supperless to bed because, while putting on his overcoat, he accidentally toppled over and smashed a prized vase. That boy is now a man gray with years and laden with honors; but to this day he has not forgotten the fact that he was made to suffer, not for his own fault, but for his aunt's disappointment.

The only thing that will free us from the futile way of the ogreish woman on the railway car and the austere Puritan lady is an abiding respect for our children. This will save us from attributing to our children our own willfulness. To be authoritative with children is something else besides being opinionated. The opinionated may compel obedience; but only the authoritative secure it. And even the opinionated find obedience not easy of compulsion. When caprice assumes command, I have a sly conviction that disobedience becomes a virtue. Preliminary to teaching children how to obey is the process of learning how to command. When a child is intransigent, it is worth while to consider whether it is not he that is administering a rebuke.

Sometimes resistance to even rightful authority is not as depraved as we, who do not fancy being resisted, delude ourselves into thinking. There comes the time when any child will exult at the discovery that he is a being apart. He naturally wants to measure his will, and his mother's or his father's will is the handiest standard of comparison. A test of that sort is sometimes disconcerting. A five-year-old, too much given to sliding down from his chair at mealtime, was warned by his father that whenever in the future he should leave his chair he should not be allowed to return to the table. Soon afterwards the boy disappeared from his place. He had evidently renewed his slippery ways, and had made up his mind to lurk beneath the table and await results. Intent upon the enforcement of the decree, his father said sternly, "You may be excused." Forthwith a head of tousled hair was thrust above the level of the table. "But I didn't leave my chair." Sure enough, there he lay prone across the seat, like a bag of meal on an ass's back. His father had to find what scant refuge he could in the permissive form of his sentence of dismissal. The lad's wits had won a victory for his will. Those who enter such an engagement without reconnoitering must accept the risk, and, if they wish to preserve the advantage of a commanding position, must abide by the results of any such skirmish. To turn it into a battle of wills is to commit the blunder of underestimating their opponent's strength. A child's will is not a fragile thing. It is not "broken" when it is overcome by another will

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reinforced by physical strength. An old lady of Maine, now gone to her own place—which I venture to say is not far from that of Luther and Knox and Jonathan Edwards—once told me how, when a small girl, she had had her will broken; she recounted the passionate resistance, the screaming protestation, the convulsive and futile rage exhausted only by hours of kicking and pounding the floor, and her final capitulation announced by her picking up the toy which, in defiance of her father's order, she had at first refused to touch. She gloried in this Spartan training, and deplored the lack of it in the present degenerate generation. It was this same old lady, with the "broken" will, who, rejecting all advances, stanchly maintained her side in a family feud to, I believe, her dying day. Her will, it is plain, had not even been cracked; it showed not so much as a suture; neither had it been trained. The only treatment it had received had been one of contumely. The old lady was not exactly to blame for the outcome.

If we respect a child's will, we shall give it a chance to operate. We do not thereby surrender a pea's weight of authority. A certain young mother, let us say, believes that there is a sort of unselfishness that has no part in love: she will not relieve her children of effort and responsibility. One of her brood, a lad of seven, with a touch of dreaminess in his mobile face, with impatience of the material restraints of time and space, with a will of his own that is the harder to direct because it is seldom aggressive, is engaged in propelling a vast tow of block barges along the river that winds across the nursery floor. Of his companions, one is umpiring a game of football between teams of leaden soldiers, and the other is constructing a fearsome dungeon ten blocks deep. At the door appears Authority. "It is now four o'clock," she announces. "At a quarter past four I want to have all the blocks and toys put away." The football umpire and the dungeon-builder, sniffing a prospective treat, bring their operations to an abrupt close. The lad of dreams listens abstractedly, and then turns with great puffing and snorting to his labors of navigation. Inattention? Partly; but partly, too, a deliberate choice of present pleasure and a willful rejection of the words of authority. Ten, eleven, twelve minutes pass. Again sounds the authoritative voice. "In three minutes it will be a quarter past four. I shall want you then to begin to wash and dress for a drive. Eric, I am afraid you won't be able to go with us; your blocks are not put away." She might, of course, justly tell him then and there that he will not be allowed to go; she chooses, however, the better way, and lets him wrestle with the situation. "You had better not stop to cry," she warns him; "there is no time to waste." In fractious misery he hurriedly begins his belated task. His will, so far from being broken or weakened, is actually stiffened; but it is now enlisted on the side of authority. The others—not a whit more virtuous, by the way, but only more sagacious—are half dressed before he has put his blocks in order. If he fails to overtake them, he will stand disconsolate, abject, perhaps tempestuous, and watch them depart. He has had his way, but he has won no victory; he has simply learned the cost of willfulness. If he succeeds in overtaking them, he will not have lost his lesson. His mother, it is true, will not exactly have had her way; but she reckons that no loss, as her way was not her end; she will have enlisted his will. The victory which the boy will have won is not over her. The only antagonist he has had is himself. Because of her respect for him, he will now have a new respect for himself and for her. He is on the road to acquiring the will to obey.

If it had been one of the other two who had disobeyed, her course might have been different. A sullen, recalcitrant will, open-eyed, calculating, defiant, might easily suggest a different treatment. "You have chosen your leaden soldiers; now leaden soldiers it shall be. Since you did not make your duty your choice, then I shall arrange matters so that your choice shall be your duty. Nothing but leaden soldiers till we return." Such a variation in the treatment of children smacks not in the least of partiality. It simply means that respect for the child has involved respect for his individuality. The maxim, Let the punish-

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ment fit the crime, may express a principle of action useful for the government of a State or of a school; but for the purposes of the home it should be altered so as to read, Let the punishment fit the child.

This ought to be the answer whenever that question arises that still serves the purpose of discussion in the correspondence columns of the newspapers, Is corporal punishment defensible? The conventional answer nowadays is, No. This is supposed to betoken the benignant mind. Any other answer nowadays classifies one as an autocratic brute. It seems to be assumed that corporal punishment must necessarily be administered in the jaunty spirit of the Chinese proverb which runs: "A cloudy day—leisure to beat the children." Real tenderness of heart, so runs the accepted modern doctrine, forbids the infliction of physical pain. In all these discussions, however, one consideration seems to be ignored—a decent respect for children. To one who is governed by this consideration, there is only one answer to the question, Do you believe in spanking a child? That answer is comprised in another question, What child? It is not necessary to go as far as Menander, who declared, "He who is not flogged is not educated," to be convinced that a good many children have been deprived of their rights because they have never been spanked.

There was once a little girl who could never forget the indignity she suffered in a spanking she had received. She grew up with her mind resolutely set against all corporal punishment. In the course of time she was married and had two children. With one of them she had no problems of discipline, but with the other, a daughter, she had problems that taxed her wits to the utmost. At times the little girl seemed verily possessed. At last, in desperation, this harassed mother, driven into recreancy to her own principle, resorted to the form of chastisement she had foresworn. The effect was instantaneous. The child was relieved, as it were, from herself. With some temperaments in some moods the rod is like the wand of a magician. The childish petulance, the outburst of temper, the streak of almost malicious perversity, is but the child's way of expressing his quarrel with himself; and when the sharp physical pain comes, it seems to announce the subjugation of an enemy. In a household there are three children. One, sensitive to physical pain, shrivels and warps at the very prospect of it; a second is deterred from no act by the fear of it, and is altered not a whit by the memory of it; the third seems to find in it the comforting sense of being mastered at those times when he is out of sorts with himself, and responds to it with renewed affection and restored sweetness of temper. For the mother of that trio academic discussions on corporal punishment are not only uninteresting—they are positively irritating. She has paid her children the decent respect of considering their temperaments.

JAPANNED ENGLISH

BY GEORGE KENNAN

EVERY foreigner who has explored in a jinrikisha the great street labyrinth of Tokyo must have noticed the comparatively frequent occurrence of English signboards over the shops of Japanese tradesmen. One seldom runs across a French or German signboard, but in all parts of the city, even in quarters to which foreigners seldom go and over shops that tourists never patronize, one sees, among the perpendicular strings of Chinese ideographs, the familiar letters of the English alphabet. Often, however, it is only the letters that are familiar. The words of which they form a part are as unintelligible as a cipher or a cryptogram. The first time I passed a Japanese signboard bearing the legend "Miluk Hole," I tried in vain to guess what the owner of the shop had for sale; and it was not until I had seen other signboards

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inscribed "Fullish Milk," "Fluish Milk," "Fulish Buttr," and "Milk Holl" that I was able to solve the puzzle. "Miluk Hole" was intended for "Milk Hall." Why a seven-by-nine shop for the sale of dairy products should be called a "hall" I did not know and I have never since been able to ascertain; but the Japanese invariably call such shops "Holes," "Holls," or "Halls" when they describe them in English on their signboards. "Fullish," "Fulish," and "Fluish" are attempts to spell phonetically the word "fresh" as it sounds to the Oriental ear. English words containing the letter "r" give the Japanese a great deal of trouble; and in trying to reproduce them, with their imperfect knowledge of alphabetic values, they make some curious and funny combinations. One would hardly guess that "Karare and Kufus" meant "collars and cuffs," unless one happened to see a Japanese ironing those articles in the laundry bearing the signboard. Neither would one recognize the English element in the name "Howjiudu Maru" painted on the bow of a Japanese junk; and yet "Howjiudu" is not a bad reproduction of "How do you do" as the words are often carelessly and slurringly pronounced. "How do you do" was probably the only English phrase that the owner of the boat had ever heard; and, having the courage of his ignorance, he treated it as a single word, combined it with a Japanese suffix applied to sailing vessels generally, and gave it, with pride, to his "honorable" junk.

All of these blunders are obviously the results of inaccurate hearing, or imperfect knowledge of the phonetic values of English letters; but in the literature of Japanese signboards there is another class of errors which is plainly due to the looking up of English words in Japanese-English dictionaries and the putting of such words together without regard to the rules of English syntax. When, for example, a Japanese wishes to paint on a signboard the words "Shop of the Courteous Barber," he turns in his dictionary to the Japanese word for "courtesy," and finds opposite it a whole group of nearly synonymous English words, among which is "kindness." Not having knowledge enough to discriminate between shades of meaning, he selects "kindness" almost at random, and associates it with "shop" and "barber" as follows: "Barber the Kindness Shop." Another Japanese, practicing the same trade, refers to himself as the "Cheerful Berber;" a laundryman gives notice that he is a "High Washman;" and a sartorial artist describes himself as "The Sublime Tailor." "High" and "sublime" seem inappropriate or at least hyperbolic adjectives to apply to "washmen" and tailors; but reference to a Japanese-English dictionary shows that among the definitions there given of these words are "eminent," "superior," and "great;" and such were the ideas that the Japanese signboard-painter intended to express. I passed almost daily, for weeks, a Tokyo shop whose signboard bore the words "Nourishing Drugs," but whether the proprietor sold cocktails or cod-liver oil I never ascertained. All sorts of drinks, however, are described in Japanned English as "nourishing." A dealer in coffee, advertising his specialty in a daily newspaper, said: "More men is not got dropsy of the legs who use this coffee, which is contain nourish." Although the statement is somewhat ambiguous, I presume the advertiser meant to say that more people would escape "dropsy of the legs" if his nourishing coffee were more generally used.

Sometimes words taken almost at random from a Japanese-English dictionary go queerly together. Between the American Embassy and the Shimbashi railway station, in Tokyo, there is a shop whose signboard bears the words, "Japanese Rare, Celebrated, Elegant and Suchlike Porcelain," and in another place a dealer describes his candles as "Brilliant, Glorious and Economical." In the Japan Times a Tokyo druggist advertised, for months, "Invaluable, Fragrant and Nice Pills." He never informed the public what they were good for, but evidently expected people to take them, as they would eat confectionery, because they were "fragrant and nice."

Among the signboard blunders that afforded me perennial enjoyment in Japan were those of the butcher who

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advertised "Beef and Hen-Met;" the milkman who meant to recommend "Best Fresh Milk," but who solemnly assured his patrons that "Fresh Milk is Best;" the dairy farmer who called his establishment "Squeeze out Place of the Milk Dealer;" and the photographer who invited the passer-by to "Come In and Try and Take Your Shape." Photographers seemed to be especially prone to error in their signboards, and one of them, who did not discriminate clearly between producer and product, attempted to attract patrons by saying "Photographer Executed." Some photographers, perhaps, ought to be "executed," in the interest of true art and as a warning to others; but this man meant to say "Photographs Made."

On almost every street in Yokohama and Tokyo one sees signboards on which queer effects have been produced by slight errors in the spelling of English words. Among such are "Electorial Engineers;" "Wholesaler and Retainer;" "Mishin Shop;" "Courious Shop;" and "Furniture and Curious Sold and Bay." Another blunder, common on Japanese signboards, is the result of joining sellers with their goods by means of the conjunction "and." This accounts for such signs as "The Japanese Bicycle & Co.;" "Confectionery Biscuit & Co.;" and "Great Japanese Sporting Dogs & Co."

Just why the Japanese are so desirous of having English signboards over their shops I do not know. It cannot be wholly for the purpose of attracting English and American customers, because the resident foreign population in Japanese cities is small, and many of the signboards are in quarters to which tourists seldom if ever go. Perhaps the tradesmen regard their smattering of English as an evidence of culture and social distinction. Our own shopkeepers and hotel proprietors often use French on their signboards and bills of fare, although in the villages where they carry on their business they never expect to have French customers.

It is not on signboards, however, that Japanned English is to be found in its perfection. The signboard-writer is so restricted, both in space and in possible vocabulary, that he cannot give his thoughts and fancies adequate verbal expression; but turn him loose with a pen and a Japanese-English dictionary, give him all the room he wants, and tell him to prepare an advertisement or a circular, and he will produce the most astonishing effects. Take, for example, "A Guide on Hakone," a little pamphlet prepared for the use of visitors to the beautiful summer resort lying between Fujiyama and the sea, on the eastern coast of Japan. In describing the charms of this region the Japanese word-painter says: "Whenever we visit the place, the first pleasure to be longed, is the view of Fuji Mountain, and its summit is covered with permanent undissolving snow, and its configuration regular hanging down the sky like an opened white fan, may be looked long at equal shape from several regions surrounding it. Every one who saw it ever has nothing but applause. It casts the shadow in a contrary direction on still glassy face of lake as I have just described. Buildings of Imperial Solitary Palace, scenery of Gongen, all are spontaneous pictures. Wind proper in quantity, suits to our boat to slip by sail, and moonlight shining on the sky shivers quartzy lustre over ripples of the lake. The cuckoo singing near by our hotel, plays on a harp, and the gulls flying about to and fro seek their food in the waves. All these panorama may be gathered only in this place. Forty five houses among whole machi are the hotels for the cessation of travellers. Breads, fleshes of fowls and animals satisfy the relish of people. The milk is distributed to the hopers by the branch store in Hakone. Streams of water issuing forth in the southeastern valley of Hakone-machi are used by whole people. Transparent and delicate liquid is constantly overflowing from the vat and its purity free from deflement so values on the applause of visitors as it is with the air."

Who, after reading this description, would lose a moment in packing his trunk and starting for Hakone? The moonlight shining with quartzy lustre on the gulls, and the cuckoo playing a harp, would alone pay for the journey. The allusion to the milk and the "hopers"

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is a little obscure. It may mean that those who hope for milk will not be disappointed, or it may be an assurance that milk will be distributed among the dancers at the hotel hops. And "all these panorama"—moonlit gulls, harp-playing cuckoos, breads, fleshes, and delicate liquid from the vats—"may be gathered only in this place."

It is a curious fact that Japanned English prose, in spite of its grammatical lawlessness, is almost invariably intelligible. The parts of speech may all disagree, and the metaphors may all limp; but there is seldom room for doubt as to the author's meaning. Take, for instance, the following description of a hot spring:

This hot spring is beautiful perspective and a delightful freshness in the air. It is raise up 4640 foot up the sea surface and the temperature within 75 degree. Therefore it is most able to everybody sheltering the hot in the summer season. This hot spring is not special virtue that will give the pure and healthy to human heart. Because it is the carbonic acid spring to comprehend many iron. There are build the several bathroom to reserve for some person. Half & 6 miles for Tanaka Station at Shinetsu Line.

If we eliminate the single word "not," which may be a typesetter's blunder, the whole description is perfectly understandable. It violates almost every rule of English grammar, but we know what it means. The same may be said of the following rules for visitors, which are displayed in front of a recently erected temple at Kotohira:

THE SACRISTY OF
THE KOTOHIRA TEMPLE

THE PRECAUTION OF THE VISITOR

I. The sight-pay is:
Sen 5 for manhood
Sen 2½ for childhood 10–5 years old.
II. The ticket is to be shown and notched to and by the Sacristan at the entrance, and delivered to him at the outlet.
III. The prepared straw-slipper ought to be worn all in the hall.
IV. Shoes, Stick, Umbrella and such others are to commitable to be supervised by the shoes-keeper at the inlet.
V. The house interdict: (a) smoking and repast: (b) handling ink or liquid paint: (c) the photographing or tracing of the articles, or the inside or the outside of the ediffice: (d) touching all the exhibitables: (e) sonorous sacrilege: (f) suspending bulky baggage.
VI. The spectator should be obligatory to repay ordinarily at the defilement or the damage of the articles, the furniture and the sanctum.

38th the Meiji

THE KOTOHIRAN TEMPULIAN OFFICE

"Sonorous sacrilege" is a queer combination, but it is shorter than "loud and irreverent talking" and quite as expressive. In fact, what the Portuguese Grammar calls "idiotisms" of language seem much fresher and more effective in Japanned English than in the smooth, sand-papered English with which we have long been familiar. Nine-tenths of our metaphors, phrases, and collocations of words have been used so many thousand times that they are like old coins with the inscriptions worn off, while the verbal coins of the Japanese are fresh from the mint. Compare one of our soap advertisements, for example, with the following, which sets forth the virtues of the "Kinzika" soap of Japan:

Kinzika Musk Soap is comprehend the most useful Ichthyolum for the skin therefore it has a great effectual point for the scene, freckles on the face, and the skin-disease. This soap is specially made with the good trial for the materials and it will be used long time because it is very hard. If you once used it, it has the peculiarity of imparting its desirable Violet and noblest odor of Musk to other objects, and at least for the five days, it may be used to sceat clothing, gloves, towel, handkerchief, summer-garment and bed. Also, if you always used, it has a great ecoaomic effectual point, not to used perfumes, artihicial musk, water, etc. Its style is no adornment and the materials are made with great attention, therefore it is far superior than foreign made and its price is very lower.

This is unhackneyed and forcible. No American manufacturer has ever had confidence enough in his product to call it "Useful Ichthyolum," nor to recommend it as good for clothes, towels, handkerchiefs, summer-garments, beds, freckles, skin-disease, and scenery. In the next to the last sentence, moreover, there seems to be a suggestion that the "Kinzika" soap may be used without water. This doubtless facilitates its application to beds and scenery.

An advertisement of soap naturally suggests baths. In many parts of Japan, especially in regions not frequented by tourists, men and women have long been accustomed to bathe together in the same

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hot spring or pool. This practice seemed quite innocent to the Japanese, but, finding that it shocked foreigners, whom it was desirable to attract, the proprietor of a hotel at one of the many hot springs in the mountains got out a circular in which, after recommending his baths, he said: "We have the complete separation for the ladies and the gentlemen, so that the disorder is improbable."

Observe the admirable caution and prudence shown in the selection of the word "improbable"!

Japanese manufacturers and tradesmen have long been accused of imitating foreign products and putting foreign labels on compounds and preparations of their own. The accusation doubtless has some foundation in fact; but even a Japanese purchaser could hardly be deceived by the following label pasted on bottles supposed to contain American vaseline:

These Vaseline is Diseases best Friend. Taken eternally will kill wounds. Made at Cheeseborough American States.

What the writer of the label means to say is: "This vaseline is the best thing for disease. Applied externally, will heal wounds;" but what he really does say is something quite different. The suggestion that the remedy be "taken eternally" is one that our patent-medicine venders might with advantage put into their almanacs.

The only advertisement in Japanned English that ever completely baffled my power of comprehension is the following, which is taken from a booklet issued by a leather-manufacturing company in Osaka. The difficulties that it presents are largely due, however, to blunders in typesetting:

The establishment of our company was 200 years ago, and we ate knowr abrood as the pioneer leather-articlemaker in ovr country, and to reflect of our company we have deen apen in the first years of Genroku (twe hundred and sixteen years ago) and we got a good effect thst engaged as the leather-articlemaker of all the Daimyo until the first year of keis (for one hundred and eighty years). Since we hnre began manufacturing Trunk and shae with followed the advancement of owr country, and we gamed sevetal prize-medals and admiratiors for exhibited the articles into all exhibited. Recently we got the great mirations for exhibited the articles into reputationby articles into which ate more increasing and ext ended into foreign countries. This indeed we are trust that the Company are doing traucation with kind-hess and faithful onthe commerce, we are however to engaged the business not only to extended but with kind and faithful by the manufacturer upon the business transaction in the afterwards and to make forour customers with more convenience and steady Hiping to hear fwther from my customers

we remain gentlemen
Respectfully yows
K. Kizaburo & Co.

An American school-girl once defined composition as "the art of bringing simple subjects into complication." It would be hard to find a more perfect illustration of the art than the booklet of the Osaka "leather-articlemakers."

Writers of Japanned English confine themselves, for the most part, to prose; but occasionally one of them puts on wings and soars into the higher and purer air of poetic imagination. The author of the following lines has entitled them "Her Glee," but, after reading them, I am not at all sure that "Glee" is not a misprint for "Glue:"

"HER GLEE"

The purest flame, the hottest heat
Is Woman's Power ever earth
Which mighty black and pale down beat
And made the Eden place of birth.

Of what? Of what? Can thou tell me?
A birth of Noble, High, value
The station He destined for thee;
Of woman, Mother, Social Glue.

Let her be moved from earth, to try,
What dark mist overhelms human Race!
Let Lady claim with all the cry:
'Can you still hold and your peace?'

How sweet, how mirthful, gay is Name!
What boon, thing, may excel in kind?
Would She be praised, entolled—not Shame:
Tie pale, of Both, to bound, to bind.[1]

Woman, in all ages of the world's history, has been praised and "entolled;" but never before, I think, has she been called "Social Glue." It is only fair to say, however, that the Japanese poet's choice of words is sustained by classical authority. "The glue of mutual concord" is good Old English, and

"Round thy phantom glue my clasping arms"

is a line from Pope. We ourselves speak of "cementing affection." Why

[1] For these lines, and for two or three other specimens of Japanned English, I am indebted to Professor B. H. Chamberlain, whose "Things Japanese" is an encyclopædia of information for students and tourists.

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shouldn't a Japanese woman use glue? In the last line of the third verse there is evidently a misprint. What the Lady "claims with all the cry" is: "Can you sit still and hold your place?" and, obviously, we cannot—unless we are glued to our seats!

Smile as we may at these gropings of our trans-Pacific neighbors in the unfamiliar and crooked paths of idiomatic English, we must frankly admit that none of us could do as well in Japanese, and some of us could hardly do better in French. The only difference between us and them is that they are not afraid to try, and we are.

A few months ago, the United States Marshal in San Francisco received a communication from Alaska addressed, "The Right Honorable Consulate General American in San Francisco." As there was no such office or official in the city, the Marshal broke the seal and opened the letter. It proved to be from the captain of a Japanese trading schooner in the North Pacific, and was as follows:

Dutch Harbor, Alaskapen, N. A.,
June 18.

Name: 'M. P. P. Riis.' Native Country Denmark.

I hereby beg report to R. H. Consulate General, San Francisco, that, the matter as follows; on June 7th 4 (pm) my vessel on the way bound to Dutch Harbor in Alaskapen from Yokohama, at the place in (lat. 54 deg. N & long. 167 deg. 20 min. West) I have discovered above mentioned disabled foreigner, in the fishing boat among strong gale, who blow down toward the vessel is approaching to drown. So directly I make manage the vessel properly without hesitate, keep close to the boat, hardly rescued from the wreck, & take him on board with safety, give suitable protection before him and brought back to the Dutch Harbor with the vessel. I have the honor to be

H. I. G. MARCHANT sailing vessel
Higathi Maru

(Signed)
K. Tokogushi

To the Right Honorable
American Consulate
General.

The Japanese sea captain who rescued a countryman of Jacob Riis, in a North Pacific gale, and who reported the case as above, was able to express himself only in Japanned English; but he could "make manage the vessel properly, without hesitate, keep close to the boat," rescue the drowning man, take him on board, "give suitable protection before him," and bring him safely to Dutch Harbor. We may smile at the quaint English, but through the Japanned grammar we may see the brave spirit of a man who is no more afraid of exposing himself to ridicule by writing a language that he does not know than he is of exposing himself to danger by rescuing a drowning sailor "among strong gale." It is this spirit, and not literary culture, that makes all the world kin.

Comment on Current Books

Novels and Tales

Mr. Mason has a well-established place among the best of English story-tellers. His new book, "The Broken Road,"[1] will rank with his "The Four Feathers" as a capital piece of clear, direct, romantic narrative—intensely exciting, yet not unduly sensational. It deals with the English rule over India, and in these days of political discontent and semi-revolt in India carries some timely suggestion. The young Prince who is brought to England and educated at Eton and Oxford comes to have the aspirations and patriotism of an English gentleman, and even loves an English girl; but when he returns to his native country he finds race barriers and social prejudices which mark him as one of a subject and subservient people, while his marriage with an English lady is unthinkable. He may revolt, or he may become a supple instrument in the hands of the British Government. He chooses the former course, makes a brave but brief fight, is conquered, and lapses into an indolent, boastful, drunken exile. Meanwhile his school friend and comrade, with whom he had planned to extend "the broken road" and establish India secure from Russian aggression, is fated to oppose the Prince in the field, and to pursue and capture him after his flight, while the woman both love turns out to be a weak, vain, and selfish creature worthy of neither. All this is told with compactness and force, and the plot is managed with admirable skill.

The gem that gives its name to Mr.

[1] The Broken Road. By A. E. W. Mason. Charles Scribner's Sons, New York. $1.50.

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Gibbs's book[1] has the power of controlling its proprietor's destiny for good or ill, according to the manner in which it is used. At least so its owner, Alexander Wharton, firmly believes. The emerald unaccountably disappearing while being displayed to his guests on his yacht one evening, suspicion falls on a young man, Edward Dillingham, who refuses to empty his pockets, as all the other men insist on doing. After this the evil powers of the stone certainly appear to wreak themselves upon the suspected youth. However, all's well that ends well; the matter is finally cleared up satisfactorily, after many adventures by sea and land that follow with kaleidoscopic variety and rapidity.

"Gunhild,"[2] by Dorothy Canfield, is described as an American-Norwegian romance. It portrays a group of ordinary people, whose nerves seem to have been entirely shattered, for no reason that we can see. Every one gets rasped, everything is done "suddenly." Impatience, sharpness, torment, and all violent expression accompany the daily routine. An old lady develops sciatica, and the party of four are obliged to stay in a little Norwegian village until she recovers. This is the reason they all lose their tempers. As to the love stories introduced, they are disjointed and ineffective, and after seeking in vain for the purpose of the story, it ends in the air.

In "The Flight to Eden,"[3] a novel by Harrison Rhodes, the author evidently believes that safety lies in running away. He would put the gain on the top shelf, entirely out of reach. This method of life took Basil Forrester, after a tragic experience, from London to the wilds of Florida. He felt that his presence had brought and could bring only sorrow to women. Therefore, after a season, he fell in love with a perfectly unsophisticated and illiterate girl of natural nobility, and took her away still farther into the back woods, where we are left to hope he found his Eden. A hint is given that his son was sent back to fight his battles on the field abandoned by his father.

"The Friendship of Anne"[4] is a story of life in a girls' boarding-school in a New England town in the early eighties. It is very interestingly told; the characters depicted in it are natural and are developed in a lifelike manner; and, while the book is not in the least "goody-goody," it is eminently wholesome in tone and one calculated to influence any girl reader toward the right. There is plenty of incident, and the author evidently understands girls and school-girl life thoroughly.

Much information may be gleaned from "The Settler"[1] relating to lumber camps and farming lands of the Canadian Northwest and to the effects on its industrial conditions of the scheming of railway monopolists. As a novel, it tells the story of a crude rustic's transformation into a polished man of the world and a successful man of affairs, whereby he is enabled to regain the affection of his young Eastern wife, who in this incredibly short interval had fallen out of love with him and in love with a rascally Britisher. The society in which she meets this blackguardly gentleman is such as to justify both epithets; but we are loth to believe it typical of the English settler in Canada or elsewhere. Waiving this question, however, we submit that the attempted realism here, especially in the freedom of speech employed by the women, is, in any case, unnecessarily offensive.

Four short stories of married life in a typical suburban community are contained in "The Suburban Whirl."[2] The author's humorous appreciation of certain disadvantages of such place of residence enliven her serious and forceful consideration of some of the causes that make for marital infelicity in town or country. "Mrs. Tremley" (the mother-in-law), the last of the tales, and least only in point of length, is an especially effective and sympathetic sketch.

The writer of the "Little Colonel Series" advances her heroine, surrounded by an admiring circle of friends, as far as her début and engagement, in a story called "The Little Colonel's Knight Comes Riding."[3] It is generally known that Southerners omit the final r in their words, and it seems hardly necessary to represent their talk as a species of dialect. "Pahties" and "all sawts of things" occupied this pretty girl, and no boy or girl will be harmed, but only mildly entertained, by the chronicle.

Miss Rosa Nouchette Cary is an English lady whose stories are eagerly read by many of her countrywomen. In "The Angel of Forgiveness"[4] she is as gentle, as highly refined and moral as ever. The story centers about a little girl, who tells it in the first person, and her life of mediation between her estranged father and mother. She was

[1] The Medusa Emerald. By George Gibbs. D. Appleton & Co., New York. $1.50.
[2] Gunhild. By Dorothy Canfield. Henry Holt & Co., New York. $1.50.
[3] The Flight to Eden. By Harrison Rhodes. Henry Holt & Co., New York. $1.50.
[4] The Friendship of Anne. By Ellen Douglas Deland. The W. A. Wilde Company, Boston. $1.50.

[1] The Settler. By Herman Whitaker. Harper & Brothers, New York. $1.50.
[2] The Suburban Whirl and Other Stories of Married Life. By Mary Stewart Cutting. The McClure Company, New York. $1.25.
[3] The Little Colonel's Knight Comes Riding. By Annie Fellows Johnston. L. C. Page & Co., Boston. $1.50.
[4] The Angel of Forgiveness. By Rosa Nouchette Carey. The J. B. Lippincott Company, Philadelphia. $1.50.

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a little prig, and naturally was surprised continually by the kindness of her friends and the wonders she accomplished in smoothing out tangles. The crowning surprise came when a man asked her to marry him—and everybody was very kind.

A little girl who just escaped being christened Maria had a fairy godmother who gave her a ring and endowed her with the power to make five wishes. So "Hilda and the Wishes"[1] is made into a delightful story by Harry Thurston Peck. No child can resist it, and grown people will add to their enjoyment of the pretty tale the amusement they find in noting the especial characteristics of the author, which they are accustomed to find in writing of a very different style.

A story of mediæval France and England written by Dion Clayton Calthrop is aptly called "The Dance of Love."[2] A restless youth sets out on a quest, leaving his lady mother and the girl she has chosen for him behind. For years he searches for "the woman with the key of life," and fails to find her, though he finds himself in the experiences he undergoes. There is a charm in the telling of the tale and a degree of power, yet there is a certain lack when one remembers the masters of this style. John Bonamico, vagabond philosopher, and Cerice the bear, with several women of sorts, are the teachers to whom Pipin owes his life knowledge.

This collection of writings by Mary Putnam Jacobi[3] represents her early literary efforts, and extends in time from her seventeenth to her twenty-ninth year, at which time she began her life work in professional and scientific lines. A feeling for the supernatural, an appreciation of good style in writing, and a pleasant play of imagination characterize the stories. It is interesting to note the gradual change from a rather elaborate sentiment, in the first sketches, to the direct expounding of educational and social theories in the last. The book will be of especial value to the many friends of Dr. Jacobi.

Lady Gregory's "Book of Saints and Wonders"[4] is a further contribution to the body of Celtic traditions and legends which she has collected and recast. In "Gods and Fighting Men" she has put the most characteristic Celtic stories in very accessible and interesting form. Her latest book, which is smaller in bulk than the others, presents translations of the stories of Saint Bridget, Saint Patrick, Saint Colomba, Saint Brandon, and others, without introduction, note, or comment. Some of the stories would have gained by more elaboration; they are so condensed as to be obscure. But they are eminently characteristic of the quick imagination, the sensibility, the love of mystery, the gift of temperament, of the Celtic race. They contain episodes and passages of unusual and extraordinary beauty, with much that is prosaic and uninteresting.

[1] Hilda and the Wishes. By Harry Thurston Peck. Dodd, Mead & Co., New York. $1.
[2] The Dance of Love. By Dion Clayton Calthrop. Henry Holt & Co., New York. $1.50.
[3] Stories and Sketches. By Mary Putnam Jacobi. G. P. Putnam's Sons, New York. $1.50.
[4] A Book of Saints and Wonders. By Lady Gregory. Charles Scribner's Sons, New York. $1.50.

New Theology Sermons

"The New Theology," and the pulpit teachings which are based upon it, were introduced to us in 1883 in Dr. Munger's book, "The Freedom of Faith." It seems to have surprised the Free Churches of Great Britain as a new thing, and to have alarmed many of them into an inhospitable reception of it, and of its distinguished preacher whose book is now before us.[1] That he is a man of God, and shows the spirit of Jesus, no religious reader with this book in hand can doubt. Mr. Campbell is a mystic—but so was St. Paul; so all religious geniuses have been. Being a mystic, he finds it both easy and safe to make large concessions to Biblical critics; their revision of sacred Scriptures does not touch the deep foundations of his faith. The ancient and recently recovered truth of the immanence of God and his indwelling in humanity—the distinctive note of the "new theology"—saturates his thought and controls his interpretation of the New Testament. To him "the spiritual ideal is to reach the stage where we can say with fullness of knowledge, and not merely as an act of faith, 'I and my Father are one.'" He will not recognize that there is any *real* dividing line between the being of God and the being of man: "our being is God's, not some of it merely but all of it, although our present consciousness of it is our own." It is this apparent if not real denial of individual personality which seems to many of his readers to carry with it a denial of individual responsibility and an obscuring of divine personality which has aroused the popular criticism against Mr. Campbell and given significance to his theological critics. In thus treating of essential humanity as essentially divine Mr. Campbell entirely humanizes Jesus, and thereby scandalizes the adherents of the traditional Christology, though he declares "the all-pervading Presence represented and summed up in the name of Jesus." But none of them has more incisively dealt with the destructive work of sin, or more sympathetically with its victims. These sermons are

[1] New Theology Sermons. By R. J. Campbell. The Macmillan Company, New York. $1.50, net.

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characterized by insistence on reality, by care for things rather than names, by warmth of human feeling, and by confidence in the invincibility of love. To the reader who shares in these qualities they will prove broadening and uplifting, despite what we regard as a theological one-sidedness.

A Shakespeare Library

The announcement of the publication of "The Shakespeare Library"[1] will interest all readers and lovers of the dramatist, and even special students will find it extremely convenient to have the sources of the plays within comfortable reach instead of being obliged to make pilgrimages to libraries to find them. The first volumes to appear are, Lodge's "Rosalynde," Greene's "Pandosto," Shakespeare's "Holinshed," and "The Rogues and Vagabonds of Shakespeare's Youth." Upon the first two of these books Shakespeare drew largely for the material used in "As You Like It" and "The Winter's Tale;" from the third, for the Historical Plays; while "The Rogues and Vagabonds of Shakespeare's Youth" contains reprints of Awdley's "Fraternity of Vacabondes," Harman's "Caveat for Common Cursetors," and Parson Haben's "Sermon in Praise of Thieves and Thievery," with reproductions from original woodcuts, and with an introduction by Edward Viles and Dr. Furnivall.

Haiti

The Haitian Minister at Washington patriotically undertakes in this volume[2] to show civilized nations that their estimate of his country is unjustly low. His narrative of its history and present condition makes it so appear. The sequel of three bloody and distressful centuries subsequent to the coming of the Spaniards could not have been escaped at a bound by the achievement of independence. M. Léger pertinently points to the insurrections and revolutions which England and France had to pass through before securing political stability, as demanding more of sympathy and patience than has been shown to Haiti. His *tu quoque* argument is also used effectively in citing from our own recent history many parallels to the stories circulated about evil doings in Haiti. Of the peaceful and law-abiding character of its common people good English testimony is given. The prizes awarded Haiti at the St. Louis Exposition refute the talk of its return to barbarism. "Hear the other side" is the rule of fair play. This book deserves to be widely read. Better days are in store for Haiti, and in her prosperity our country has naturally more interest than any other.

Memoirs of the Comtesse de Boigne

Two volumes of this very interesting work[1] have now appeared. The French have a genius for Memoirs—for that kind of writing which is intimate and personal and yet does not violate the canons of good taste or, as a rule, overstep the proper limits of privacy. These recollections cover the very interesting period of the Restoration in France, the first volume dealing chiefly with the time of which the author had heard from eye-witnesses, and made up for the most part of reports made to her by friends and family connections. The second volume deals with the four years which succeeded the Hundred Days; and in this volume the author is dealing with the matters that she knew at first hand, and gives her personal impressions and reflections.

Little Pilgrimages Among Old New England Inns

This is one of the many interesting popular books which reproduce the habits of life and the homes of the older America.[2] New England still rejoices in the possession of a number of venerable inns. The part they played in early history, their social and political associations, the odd characters who frequented them, and many other matters of interest are presented in this entertaining book—one of the minor foot-notes to New England history. Not the least valuable part of the book is its illustrations of old taverns and of their characteristic rooms.

Essays: Speculative and Suggestive

This group of essays[3] was first published seventeen years ago, was later republished, but for several years past has been out of print. The new edition contains a preface by Mr. Horatio Francis Brown, a friend of Mr. Symonds's, who gives some interesting quotations from Symonds's letters. There are several valuable essays in the collection, especially that on "style," with its careful discriminations and definitions, and that on Walt Whitman.

[1] Shakespeare's England (The Shakespeare Library): Vol. I., Robert Laneham's Letter. Edited by F. J. Furnivall ($1.75, net). Vol. II., The Rogues and Vagabonds of Shakespeare's Youth. Edited by Edward Viles and F. J. Furnivall ($1.75, net). Vol. III., Shakespeare's Holinshed. Edited by W. G. Boswell-Stone ($3.50, net). Duffield & Co., New York.
The Shakespeare Classics. (The Shakespeare Library.) Vol. I., Lodge's "Rosalynde." Edited by W. W. Greg, M.A. Vol. II., Greene's "Pandosto," or "Dorastus and Fawnia." Edited by P. G. Thomas. Duffield & Co., New York.

[2] Haiti: Her History and Her Detractors. By J. N. Léger. The Neale Publishing Company, New York. $3.

[1] Memoirs of the Comtesse de Boigne, 1815-1819. Vol. II. Edited from the Original MS. by M. Charles Nicoullaud. Charles Scribner's Sons, New York. $2.50, net.

[2] Little Pilgrimages Among Old New England Inns. By Mary Caroline Crawford. L. C. Page & Co., Boston. $2.

[3] Essays: Speculative and Suggestive. By John Addington Symonds. (Third Edition.) Charles Scribner's Sons, New York. $2.

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Letters to The Outlook

SHOULD THE INSCRIPTION STAND?

A point of cardinal significance has received little attention in the discussion excited by dropping from the new coins the long-standing religious inscription. *Are we ready to raze a historical monument?*

The Civil War, which finally made indissoluble the Union effected under the Constitution of 1787, is commemorated by memorials apparently destined to endure. Chief among these are the Thirteenth, Fourteenth, and Fifteenth Amendments to the Constitution, Memorial Day, the nationalized Thanksgiving Day of the Pilgrim Fathers, the soldiers' and sailors' monuments in many a town and city, and the religious inscription upon coins.

This last is rightly viewed only in its historical connection with that bloody baptism through which the aim of the fathers of the Republic was at length realized in the establishment of a "more perfect Union." The generation that has come upon the stage since then overlooks this, and isolates the inscription on our coins from the memorial series of which it is a constituent. Those who lived through the agony of that struggle for National life see, as their juniors do not, its historic claim to permanence.

In the first year of the great National crisis commemorated in our Declaration of Independence a National confession of trust in God found place in that imperishable document: "Appealing to the Supreme Judge of the world for the rectitude of our intentions . . . with a firm reliance on the protection of Divine Providence . . ." Eighty-nine years later, at the successful close of the next great National crisis, this National confession was reiterated, and in briefer phraseology was placed upon our coins by Act of Congress. It had shortly before found expression in the National Thanksgiving proclaimed by President Lincoln. A younger generation is not aware of the religious spirit which waged that war for the Union to its victorious issue. They never saw the flag of the Union floating from church spires. They never heard of the Western churches which sent half their members into the ranks. It is not strange that they overlook the historic significance of the four words over the effigy of Liberty. But it should not be overlooked, for nothing whatever can be rightly judged apart from its relation to other things.

But the younger men who discuss this matter in the newspapers treat it thus apart from its history, just as they would treat a new proposition, such as the introduction into the Constitution of a formal recognition of God. Were it like that, their arguments would be more to the point. But proposing to erect a public building on a site that is spoken against, and proposing to demolish a historic public building on such a site, involve quite different considerations.

The inscription, "In God We Trust," has equal right to stand with the other established memorials of the war for the Union. And it will have to stand on countless coins now bearing it until they are all worn out, unless Congress should see fit to call them all in for recoining. Curiously enough, although Congress repealed in 1873 the authority for it given in 1865, it has already stood without warrant of law for a third of a century. Its omission from the new gold coins now very properly tests this long public acquiescence in the extra-legal use of it.

The chief argument for its omission seems to be that it gives occasion for irreverent gibes—the common fate of religion among the profane. The same profanation by the irreverent and irreligious is suffered by its contemporary religious memorial of National agony happily survived—our National day of thanksgiving, to which only a minority of the population are wont to accord the really religious observance invited by the President's annual proclamation. Whether in the one case more than in the other this irreligious attitude is an adequate reason for razing a historic monument is now the question to be determined by a patriotic common sense.

J. M. W.

IS ICE A LUXURY?

In reading Miss Beeks's interesting report in The Outlook of November 2 I am struck by the curious emphasis she lays upon ice as a prime need at Panama. Now this illustrates once more what I have so often called to the attention of my classes, that an observer cannot step outside of his environment and criticise without danger.

If Miss Beeks had had some experience of tropical conditions, she would have looked upon ice, not as we do, as a necessity, but as a dangerous luxury. The native of tropical countries knows nothing of ice. Two years ago I visited every port of British North Borneo, which lies immediately under the equator, and found communities of Englishmen happy and healthy—innocent of ice. There is not an ice plant in the whole

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of North Borneo; indeed, so far as the world at large is concerned, it is we only among nations who feel lonesome without the jingle of the ice-pitcher ever present in our ears.

And, furthermore, we are, of all people, the shining example of nervous dyspepsia. What we need sadly at Colon and the Isthmus generally is, not ice, but pure spring or stream water. The Government should enlist no man for tropical service who needs ice—or alcohol—for his daily sustenance.

It is an excellent sign that independent observers like Miss Beeks should visit the Isthmus and report to the public, and particularly would this do good if those making the trip were fortified by experience in other parts of the tropical world.

POULTNEY BIGELOW.

Malden-on-Hudson, New York.

FISHING AND HUNTING

Allow me to say a word concerning the subject of fishing and hunting. I have the greatest respect for many men who indulge in these sports, and who, I am sure, do not enjoy the suffering of any creature. They enjoy the exercise in the open air, the beauty of wood and stream, the excitement of the struggle. They like the healthy appetite that comes after a long day's tramp, especially if it may be gratified by the delicious venison or trout which is the spoil.

And yet I feel sure that the highest type of man can find better recreation than in killing. Few people believe in slavery to-day, however much they may respect Washington, Jefferson, and Lee, all of whom were slaveholders. In the same way, I do not condemn the hunter or fisherman, while I rejoice to see him learn a better way of dealing with God's creatures.

Mr. Foord writes as I would expect an advocate of hunting and fishing to write. I have observed the same brand of argument in the football discussions. He refutes the charge that the fisherman is cruel to the fish by proving that he is kind to his dog. Possibly it may not have occurred to Mr. Foord that a man is sometimes kind to those who assist him, while he is cruel to others. I think he will not venture to say that the fish enjoys the kindness. Does not cruelty to any creature, even though it may be the result of thoughtlessness, bring its effect of hardening one and making him careless of the feelings of others?

Again, indignation at another's heartlessness does not prove that one is free from cruelty. Mr. Foord mentions a fisherman's indignation at a farmer who beat his horse. I once knew a man who whipped his own wife when not under the influence of liquor, but who was angry at his neighbor for whipping his wife when he was drunk. The fact that Peter and Andrew were fishermen can scarcely affect the question of fishing for sport. Neither can a little sample of white swearing speak very emphatically for the refining effect of this "gentle art."

It is easy to say that somebody else does not know anything about the matter "because he is no sportsman." It does not take a sportsman to reason that needless infliction of pain is cruelty; and if hunting and fishing can destroy the consciousness that this is so, no argument can be stronger to prove that these sports are degrading.

W. M. SNYDER.

Valparaiso University, Valparaiso, Indiana.

TUSKEGEE

For a number of years I have enjoyed the rare privilege of making an appeal, through your paper, to friends for the gift of various kinds of Christmas remembrances for use among the negro children in the plantation and rural districts of the South, where they have little, if anything, to cheer and brighten the Christmas holiday season.

Such gifts in the past have been widely distributed through the medium of teachers who are at work in these rural districts and have carried good cheer and happiness to hundreds. I should be very glad to serve as the medium of distributing any additional number of such gifts this year.

Anything sent to me at the address given below will reach me and be used as above indicated.

BOOKER T. WASHINGTON,
Principal Tuskegee Normal and Industrial Institute.

Tuskegee Institute, Alabama.

A CHRISTMAS APPEAL

Mrs. Maud Ballington Booth, of the Volunteers of America, makes through The Outlook her usual annual appeal for the needs of those whose lives it is sought to gladden at the Christmas season. The plan is to make the Christmas gifts as useful and lasting as possible. Instead of a single big Christmas dinner, provisions, fuel, and clothing, as well as toys, are taken into the houses of poor people who are well known to the Society's officers. Gifts of money, groceries, clothing, or toys may be sent to Mrs. Maud Ballington Booth at the new Headquarters of the Volunteers of America, 34 West Twenty-eighth Street, New York. The Volunteers of America is an incorporated society whose books are carefully audited, and all contributions are promptly acknowledged.

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PENNSYLVANIA RAILROAD

Bulletin

THE SPIRIT OF CHRISTMAS ON THE RAILS

At no other period of the year does home-hunger grip the human heart with such an eager yearning as at Christmas time. The lasting memories of the old homestead, the tender welcome of the older and the merry greetings of the younger dear ones, the happy reunion about the festal board, the pungent odor of the cedar, the witchery of the holly, the lurking sentiment of the mistletoe, all combine to make a lure well nigh irresistible.

It is the season of reunions and foregatherings, of meeting and parting.

The zest of travel is rife, for apart from the home-goings and social exchanges it is a holiday time for many and there are pleasant excursions to be made, where sightseeing has an added relish from the prevalent gaiety and good cheer.

The Pennsylvania Railroad is always popular at holiday times. Its system is so far-reaching, and at the same time so closely interwoven with the needs of the traveler; its trains are so numerous and so well equipped for the accommodation of every class of travel, and its ticketing arrangements so satisfying that it might be termed the Santa Claus route.

Its Limited trains carrying the highest grade of travelers, completely appointed in every detail, offer exceptional advantages to the children going home from school for the Christmas vacation. The boys naturally gravitate to such trains; the girls will find every comfort and safeguard, as well as a maid at their command.

No matter whither bound it is wise to consult a Pennsylvania Railroad Ticket Agent as to trains and rates. He can start you right; the rest will be easy.

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For the Plain People

The plain people, whom Abraham Lincoln so admired, who form the backbone of our nation, form as well the backbone of this insurance company. The plain people meeting their plain duty—the combination of plain people to meet a common need—has made and kept

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the most wonderful organization of its kind in the world. For sixty-four years this company has protected thousands of women and children against suffering and want. Those who paid for the protection were just plain, every-day men with many cares and expenses, but who conceived it their duty to use part of their income for the sure protection of their loved ones, by means of a policy in the Mutual Life. If you have like needs you should have like security. The way to start is to start.

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